

# THE KING'S DICTIONARY

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VIERTER BAND  
THE KING'S DICTIONARY





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*The Rasûlid Hexaglot:  
Fourteenth Century Vocabularies in Arabic, Persian, Turkic,  
Greek, Armenian and Mongol*

TRANSLATED BY

Tibor Halasi-Kun, Peter B. Golden,

Louis Ligeti and Edmund Schütz

with introductory essays by Peter B. Golden

and Thomas T. Allsen

EDITED WITH NOTES AND COMMENTARY BY

PETER B. GOLDEN



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*Tibor Halasi-Kun* (1914-1991) was Professor of Turkish Studies at Columbia University. He was the author of numerous studies dealing with Ottoman history and culture, Ottoman Hungary, Qipchaq philology and Hungarian Proto-history.

*Louis Ligeti* (1902-1987) was for many years the Chair of the Department of Inner Asian Languages at Budapest University, the Vice-President of the Hungarian Academy of Sciences and President of the Kőrösi-Csoma Society. He was the author of numerous books and studies on Mongol, Turkic and Turko-Proto-Hungarian historical and linguistic themes.

*Edmund Schütz*, (1916-1999) was emeritus Research Professor at the Hungarian Academy of Sciences and Professor at the Inner Asian Institute in Budapest. He was the author of *An Armeno-Kipchak Chronicle on the Polish-Turkish Wars* (Budapest, 1968) and of numerous studies on Armenian, Armeno-Turkic and Eurasian history and cultures.



## PREFACE

*Libelli sua fata habent.* This much used phrase seems particularly appropriate for this book. There is, indeed, a history, a lengthy gestation period spanning three decades. The International Rasûlid Hexaglot Project began in the late 1960's. At that time, the late Tibor Halasi-Kun, Professor of Turkic Studies at Columbia University, was gathering material in Beirut for his study of the OttomanTurkish elements in the Syrian Arab dialects.<sup>1</sup> During his stay in Beirut, the Lebanese scholar, Maḥmūd al-Ġûl, gave him a set of photographs of a most unusual polyglot manuscript in Arabic script from Yemen with the request that he publish it. This six-language *vocabulary*, which is part of a larger codex, we have come to term the *Rasûlid Hexaglot*. The codex remains in private possession in Yemen.<sup>2</sup>

Professor Halasi-Kun was an excellent choice for this project. He had a long history of interest in medieval Turkic glossaries. In the late 1930's, he had begun work on the manuscript of a Mamlûk Qıpçaq glossary and language treatise, the *At-Tuḥfat az-Zakiyya fi'l-Luġat at-Turkiyya*, the facsimile of which he published in 1942.<sup>3</sup> In the course of his researches in the Istanbul libraries he also uncovered an important dictionary of Arabic, Persian, Ottoman Turkic and Mongol, the *Šamil ül-Luġa*, which he presented to Louis Ligeti who published the Mongol material in 1962.<sup>4</sup>

In 1974, Professor Halasi-Kun brought together an international team of scholars to work collaboratively on the *Hexaglot* with the following division of labor: : Halasi-Kun was responsible for the Turkic material, P.B. Golden (Professor of Central Asian and Middle Eastern History at Rutgers University)

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<sup>1</sup> T. Halasi-Kun, "The Ottoman Elements in the Syrian Dialects, I" *Archvium Ottomanicum*, I (1969), 14-91, II *AO*, V (1973), 17-95, II continued, *AO*, VII (1982), 117-267.

<sup>2</sup> This is typical of a great many manuscript sources in Yemen, see G. R. Smith, "Yemenite History - Problems and Misconceptions" *Proceedings of the Seminar for Arabian Studies*, 20 (1990), p. 132, reprinted in his *Studies in the Medieval History of the Yemen and South Arabia* (London, 1997).

<sup>3</sup> T. Halasi-Kun, "Die mameluk-kiptschakischen Sprachstudien und die Handschriften in Stambul" *Kőrösi-Csoma Archvium*, III (1940), 77-83 and his *La langue des Kiptchaks d'après un manuscrit arabe d'Istanboul* (Bibliotheca Orientalis Hungarica, IV, Budapest, 1942). This was the beginning of a series of studies on Middle Qıpçaq philology the last of which was his "Kipchak Turkic Philology X: The *at-Tuḥfah* and its Author" *Archivum Eurasiae Medii Aevi*, V (1985 [1987]), 167-178. See there also for a full listing of his studies on this theme. His critical edition of the *at-Tuḥfah* is forthcoming.

<sup>4</sup> L. Ligeti, "Un vocabulaire mongol d'Istanboul" *Acta Orientalia Hungarica*, XIV/1 (1962), 3-99.

for the Greek material, Lajos (Louis) Ligeti (Vice-President of the Hungarian Academy of Sciences, for many years Chair of the Department of Inner Asian Studies at Budapest University) for the Mongol material and Ödön (Edmund) Schütz (Research Professor of the Hungarian Academy of Sciences) for the Armenian entries. Halasi-Kun and Golden were to work jointly on the Arabic and Persian entries. Golden assisted on the Turkic materials and Professor Ligeti made a number of important suggestions regarding the Persian readings. A grant from the American Council of Learned Societies was crucial to moving the project along, making possible a number of joint meetings of the Hungarian and American groups in the course of the 1970's. During that same period, Halasi-Kun and Golden met weekly to compare results, review and discuss the materials. In the early 1980's, the press learned of the "King's Dictionary" and a number of stories appeared in the *New York Times* and other newspapers in the United States and abroad as well as in the *Aramco World Magazine*.<sup>5</sup>

It was the original intention of the *Hexaglot* team to publish the complete transcription/translation of the text together with separate monographs on the Turkic, Mongol, Greek and Armenian vocabularies. Of these only the monograph by Golden on the Greek material has been published.<sup>6</sup> By the early 1980's, the basic outlines of the text had been in place, but during the rest of that decade work stalled due to the press of other projects and the untimely demise of Professor Ligeti in 1987. This was followed by the death of Professor Halasi-Kun who, after a series of illnesses, succumbed in 1991.

Unbeknownst to the American-Hungarian team at that time, the codex which contains our text had also been photographed in 1978 by Professor Daniel Varisco (Hofstra University), an American anthropologist who is now one of the leading figures in Rasûlid studies, and brought to the attention of the late Professor R.B. Serjeant (who died in 1993), the British *doyen* of specialists in the history and culture of medieval Yemen. They were interested in publishing the facsimile of the entire codex. This was done in 1998 under the editorship of Varisco and Professor G. Rex Smith.<sup>7</sup>

<sup>5</sup> See John Noble Wilford, "Ancient Dictionary Opens Window on Islamic Past" *The New York Times*, February 5, 1981, C, 1, 3; Barry Hoberman, "The King's Dictionary" *Aramco World Magazine* (March-April, 1982), 26-29.

<sup>6</sup> P.B. Golden, "The Byzantine Greek Elements in the Rasûlid Hexaglot" *Archivum Eurasiae Medii Aevi*, V (1985 [1987]), 41-166.

<sup>7</sup> D.M. Varisco, G.R. Smith (eds.), *The Manuscript of al-Malik al-Afḍal al-ʿAbbās b. ʿAlī Dāʾūd b. Yūsuf b. ʿUmar b. ʿAlī Ibn Rasūl. A Medieval Arabic Anthology from the Yemen* (Gibb Memorial Trust Fund, Warminster, 1998).



In 1992, the American-Hungarian *Hexaglot* team learned of Professor Varisco's interest in the Rasûlid codex and Varisco and Golden met to discuss the text. Varisco was most encouraging, brought Golden into contact with the American Institute for Yemeni Studies and helped to supply the necessary computer software with which the final phase of the project was completed.

Work on the *Hexaglot* was now continued by Golden, who assumed editorial responsibility (as well as the task of completing the Turkic entries) and Schütz who continued work on the Armenian section. There were, again, many interruptions for other projects and commitments. An important contribution to moving the work forward was made by a grant from the American Institute for Yemeni Studies which facilitated the transfer of the text of the *Hexaglot* into computer format for the first time in 1992.

Several years later, the editor invited Prof. Thomas T. Allsen (The College of New Jersey), a distinguished scholar of the institutional and cultural history of Činggisid Eurasia, to contribute an essay to this volume that would help to set this extraordinary text in its proper cultural context. This rounded out the work on this volume.

Even in the final stages, there was an unexpected loss. In November, 1999, as the camera-ready copy was being prepared, Edmond Schütz died, unable to complete the final revision of the Armenian material. Of the remaining monographic studies of the languages of the *Hexaglot*, there is a draft in French of the Mongol material by Ligeti which is being prepared for publication. Halasi-Kun did not have time to undertake the monograph on the Turkic material and this is now being done by Golden.

Nonetheless, after twenty-five years of frequently interrupted labor, the key phase of this project has reached fruition with the appearance of this volume. Numerous debts have been incurred along the way. In particular, we must mention Prof. W. Schmucker with whom Prof. Halasi-Kun consulted early on in the project with regard to some of the Arabic and Persian readings. Contributions in this area were also made by Prof. A. P. Martinez. At the invitation of the editor, Prof. György Kara very kindly gave of his time to review Ligeti's Mongolian material, readings suggested by him have been so indicated in the text. Profs. Marcel Erdal, Robert Dankoff and Daniel Varisco generously shared their broad learning in their areas of expertise. Varisco, in particular, reviewed the Arabic made many useful suggestions based on his broad knowledge of Yemen and Medieval Yemeni Arabic. These are noted in the commentary. On the technical side, the transfer of this text to the computer and the preparation of this manuscript and the camera-ready copy would have been impossible without the help of my son, Gregory K. Golden,

who grew up hearing tales of the *Hexaglot*. Lucille Allsen, who also heard more of the *Hexaglot* than she may have cared to, prepared the camera-ready copy of Prof. Allsen's chapter. Jeffrey Moy, a graduate student at Rutgers University, assisted in the preparation of the indices. Patricia Radder of Brill Publishers has been of great help and a source of encouragement.

Special mention must also be made of Mrs. Eve Halasi-Kun, Prof. Halasi-Kun's helpmate in all things and of the late Mrs. Nelli Schütz whose warmth and hospitality made our Budapest meetings truly memorable events. My wife, Sylvia Wu Golden, was, as always, a model of patience and support.

Needless to say, the editor is responsible for all the shortcomings of this work.

Peter B. Golden  
West Windsor, New Jersey  
March, 2000

## ABBREVIATIONS

<i>AEMAE</i>	<i>Archivum Eurasiae Medii Aevi</i> (Lisse-Wiesbaden)
<i>AO</i>	<i>Archivum Ottomanicum</i> (The Hague-Wiesbaden)
<i>AOH</i>	<i>Acta Orientalia Academiae Scientiarum Hungaricae</i>
<i>BSOAS</i>	<i>Bulletin of the School of Oriental and African Studies</i> (London)
Clauson, <i>ED</i>	Sir Gerard Clauson, <i>An Etymological Dictionary of Pre-Thirteenth Century Turkish</i> (Oxford, 1972)
<i>HJAS</i>	<i>Harvard Journal of Asiatic Studies</i> (Cambridge, Mass.)
<i>PhTF</i>	<i>Philologiae Turcica Fundamenta</i> , ed. J. Deny et al. (Wiesbaden, 1959, 1962)
<i>UAJ</i>	<i>Ural-Altaische Jahrbücher</i> (Wiesbaden)



## PROLEGOMENA



## THE WORLD OF THE RASÛLID HEXAGLOT

Peter B. Golden

### *Ethno-linguistic Changes in the Middle East*

The languages of the *Rasûlid Hexaglot*, Arabic, Persian, Turkic, Mongol, Greek and Armenian represent the major political and cultural tongues of the Eastern Mediterranean world of the Mongol era (early thirteenth to mid-fourteenth century). Činggisid domination had come to an end in this part of the world a generation or so before the various elements from which the *Hexaglot* was drawn were put into their present form by our author. Although very much a man of the larger Islamo-Mamlûk world of Arabia and the Eastern Mediterranean, the author of the *Hexaglot* also had contact with or was the recipient of cultural influences stemming from the Činggisid world. It is unclear if the connecting politico-cultural link was the Mamlûk state, from which these elements may have filtered down, or some other, more direct source.

The Mamlûk state was the culminating political expression, in the Near Eastern heartlands of the Islamic world, of the institution of slave soldiery that dated back to the zenith of °Abbâsid rule. Although not exclusively based on one ethnic group, this institution had early on taken on a distinctly Turkic character. Small groups of Turkic slave-soldiers (*ġulâms* or *mamlûks*), had been brought into Caliphal service in the first half of the ninth century, establishing a tradition of Turkic paramountcy in the caliphal military. However, the numbers of these slave-soldiers, the bulk of whom appear to have been of Qıpçaq Turkic origin, were relatively small and did not affect the overall ethnic composition of the region.<sup>1</sup>

A significant and permanent change in the demographic configuration of the Near East took place several centuries later, in the latter part of the eleventh century, with the creation of the Seljuk state. It was under the auspices of the Seljukids that large numbers of Turkic tribesmen, over-

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<sup>1</sup> On the caliphal guard corps, see T. Töllner, *Die Türkischen Garden am Kalifenhof von Samarra* (Walldorf-Hessen, 1971); H.D. Yıldız, *İslâmiyet ve Türkler* (Istanbul, 1976). On the *ġulâms* or *mamlûks*, see D. Pipes, *Slave Soldiers and Islam* (New Haven, 1981) and the numerous studies of D. Ayalon, *Studies on the Mamlûks of Egypt* (London, 1979) and most recently his "The Mamlûks of the Seljuks : Islam's Military Might at the Crossroads" *Journal of the Royal Asiatic Society* 6/3 (November, 1996), 305-333.

whelmingly stemming from the Oğuz confederation that nomadized between the Volga and northern Syr Darya region and southwards to present-day Türkmenistan, entered the Middle East.<sup>2</sup> In 447/1055, after having crushed the Ġaznavids in 431/1040, the Seljukids had reached an accommodation with the ʿAbbâsid Caliphate, becoming the military arm of Sunnî Islam. Following the victory of the Seljuk Sultan, Alp Arslan (1063-1072), over the Byzantines in 1071 in eastern Anatolia, masses of Oğuz tribesmen entered Anatolia, having already carved out lands for themselves in Iran (especially in Azarbayjan which was now undergoing Turkicization<sup>3</sup>) and in Christian Transcaucasia.

The Great Seljuk state that was centered in Iran and the Seljukid dynasts who established the Sultanate of Rûm in Anatolia employed Arabic and Persian as their languages of government. A brief exception to this was the proclamation of Turkish as the state language by the Rûm Seljukid pretender Siyâvûš “Jimrî,” briefly placed on the throne in 1277 by the Qaraman amîr Mehmed Beg, in the midst of a bungled revolt against the Mongols. This experiment was quickly ended with the Mongol suppression of the rebellion.<sup>4</sup> Turkic, then, did not function as the language of government. It remained, of course, the language of the army and had an impact on non-Turks (especially Kurds) who served in the Seljuk military. These dramatic invasions introduced to the region large numbers of Inner Asian, Altaic (Turkic) speakers who now held various territories extending from eastern Iran and Türkmenistan to Asia Minor and the borders of the now greatly reduced Byzantine Empire. Although there is still some debate as to when important numbers of the Greek and Armenian populations of Anatolia became Turkic-speaking,<sup>5</sup> in a report to the Council of Basle written in 1437, some seven decades after the *Rasûlid Hexaglot* was composed, Greek priests,

<sup>2</sup> The standard work on the Oğuz tribes is : F. Sümer, *Oğuzlar* (3rd ed., Istanbul, 1980). On the Oğuz migrations, see also S.G. Agadžanov, *Očerki istorii oguzov i turkmen Srednej Azii IX-XII vv.* (Ašxabad, 1969) and P.B. Golden, “The Migrations of the Oğuz” *Archivum Ottomanicum*, IV (1972), 45-84.

<sup>3</sup> R. A. Gusejnov, “Tjurkskie étničeskie gruppy XI-XII vv. v Zakavkaz’e” *Tjurkologičeskij Sbornik* 1972 (Moskva, 1973), 375-381 and his “Oguzy, kypčaki i Azerbajdžan XI-XII vv.” *Problemy sovremennoj tjurkologii* (Alma-Ata, 1980), 349-351.

<sup>4</sup> C. Cahen, *Pre-Ottoman Turkey*, trans. J. Jones-Williams (New York, 1968), 288-292, 346-347; A. P. Martinez, “Change in Chancellery Languages and Language Changes in General in the Middle East, with Particular Reference to Iran in the Arab and Mongol Periods” *Archivum Eurasiae Medii Aevi*, VII (1987-1991), 114-115.

<sup>5</sup> In addition to Cahen’s work noted above, see S. Vryonis, Jr. *The Decline of Hellenism in Asia Minor and the Process of Islamization From the Eleventh Century Through the Fifteenth Century* (Berkeley, 1971); D.E. Ereemeev, *Étnogenez turok* (Moskva, 1971).



bishops and archbishops in “Turcia” (Anatolia) were said to dress like Turks and were “unable to offer anything else in Greek” except the fundamentals of the Christian service. Everything else was said in Turkish.<sup>6</sup> The language question in Anatolia, Byzantine and Turkish, is of some importance for our study of the *Hexaglot*.

### *States and Languages in the Middle East in the Fourteenth Century*

#### *The Il-khânids and Jočids*

Although the Il-khânids were no longer an active political presence at the time of the composition of the *Hexaglot* we must say something about the Mongols of Iran as they were almost certainly one of the sources (if not the sole source) for the Mongol vocabulary found in our text. With the death of Činggis Qan in 1227, the Mongol realm was divided into a number of appanage states (Mong. *ulus*, pl. *ulusud*) distributed among his four sons from his major wife, Börte. The Ulus of Joči encompassed Western Eurasia/the Qipčaq steppe (and lands still to be conquered further west), extending into Western Siberia and the westerly regions of Western Turkistan. Considerably later (sixteenth century), this *ulus* came to be termed the “Golden Horde.” The Ulus of Čağadai (in Turkic Čağatay) included much of Transoxiana. The Ulus of Ögedei (who was proclaimed the Great Qağan, 1229-1241) was much more limited (the Tarbağatai and Lake Balxaš region), but he was the *primus inter pares* of the family enterprise. The Ulus of Tolui, the youngest son, included the original core territories of Mongolia (which was in keeping with old nomadic tradition) and came to include China which the Mongols ruled as the Yüan dynasty.

In 1251, the supreme Qağanate shifted over to the Toluid Möngke (1251-1259) touching off a series of internicine conflicts. It was Möngke who dispatched his brother, Hülegü (d. 1265) to complete the conquest of the Middle East which had begun in the 1220’s. He took Baghdad in 1258 as we have already noted, but the further advance of his forces was stopped in 1260 in Palestine by the Mamlûks. Hülegü established his realm, which encompassed Iran, Iraq and Seljuk Anatolia, as an *Il-khânate*, i.e. a subordinate khanate, still indicating his loyalty to his brother, Qubilai, who had succeeded Möngke.<sup>7</sup> Technically, the *Il-khânate* was not on the same level as an *ulus*.

<sup>6</sup> Cited in R. M. Dawkins, *Modern Greek in Asia Minor* (Cambridge, 1916), I, n.1 : “...et nihil aliud sciunt in greco proferre nisi missam cantare et evangelium et epistolas. Alias autem orationes dicunt in lingua Turcorum.” See also Vryonis, *Decline*, 453.

<sup>7</sup> The fullest treatment of the Il-khânids remains B. Spuler, *Die Mongolen in Iran. Politik*,

Hülegüid attempts to gain recognition for their *de facto* equal status with the other *ulusud* were rebuffed. This, in part, was the result of the territorial rivalry, especially over Transcaucasia, that had developed between the Jočids and Hülegü and his successors. Officially, this lesser status was maintained until the reign of Ġâzân (694-703/1295-1304) by which time the Ögedeids had largely been effaced and the Činggisid realm now consisted of four principal polities : Toluid Mongolia-Yüan China, Jočid Eastern Europe and Western Central Asia, the Čağadaid khanate in Turkistan and Il-khânid Iran.<sup>8</sup> Ġâzân reoriented the ideological justification for his rule in Islam, to which he had converted. This shift in legitimation did not mark a real break with their “cousins” in Yüan China, but, in a state that was facing difficult economic times, was largely aimed at the local population.<sup>9</sup> Up to this time, the Mongols had largely resisted assimilation, now the Hülegüids or Il-khânids were making themselves into a national dynasty.

After the initial destruction of the conquests, Iran enjoyed some degree of prosperity under Mongol rule. The early Il-khânids were open to the West, (which they viewed as a potentially subject region) hoping to use Christian forces against the Mamlûks. Subsequently, Iran became a meeting ground between Middle Eastern and East Asian cultures<sup>10</sup> as can be seen in the work of Rašîd ad-Dîn (d. 1318), who was a high official of Ġâzân and the author of a world history, the “Collection of Histories” (*Jâmi‘ at-Tavârih*), that reflects the ecumenical outlook of the Činggisid rulers. The Mongol empire was the first state to establish interlocking connections across Eurasia and the Near East, the precursors of the global networks of the Modern Age. A central feature of this was the exchange of ideas and technologies.<sup>11</sup> The *Hexaglot* is, in many respects, a product of those broader horizons of inquiry that were stimulated by the Činggisid world. Ġâzân Khân, Rašîd ad-Dîn’s

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*Verwaltung und Kultur der Ilchanzeit 1220-1350* (4th ed., Leiden, 1985).

<sup>8</sup> On these changes, see P. Jackson, “From *Ulus* to Khanate : The Making of the Mongol States ca. 1220-1290” in R. Amitai-Preiss, D.O. Morgan (eds.), *The Mongol Empire and its Legacy* (Leiden, 1999), 12-37 who argues for a more nuanced view of the history and development of the *ulusud* and is more alert to the changes that occurred within them.

<sup>9</sup> T. T. Allsen, “Changing Forms of Legitimation in Mongol Iran” in G. Seaman, D. Marks (eds.), *Rulers From the Steppe. State Formation on the Eurasian Periphery* (Los Angeles, 1991), 223-241.

<sup>10</sup> See T. T. Allsen, “Two Cultural Brokers of Medieval Eurasia : Bolad Aqa and Marco Polo” in M. Gevers, W. Schlepp (eds.), *Nomadic Diplomacy, Destruction and Religion from the Pacific to the Adriatic*, Toronto Studies in Central and Inner Asia, No. 1 ( Toronto, 1994), 63-78.

<sup>11</sup> See S.A.M. Adshead, *Central Asia in World History* (New York, 1993), 4-5, 53ff. Adshead terms it the “basic information circuit.”

patron, was reputed to have known Arabic, Hindi, “Kašmirî,” Tibetan, “Ḥitâ” and Frankish as well as smatterings of other languages.<sup>12</sup>

The Mongol conquests also had an important demographic impact. Large numbers of Turkic peoples were propelled westward, either in flight or as part of Mongol armies (in which they constituted very sizable numbers).<sup>13</sup> The Turkicization of much of Iranian Central Asia, a process that had been going on for centuries, was now completed. The same may be said of Azarbayjan. The Turkic ethnic element in Anatolia was also increased.<sup>14</sup>

The non-Mongol servitors of the Činggisid regime probably outnumbered ethnic Mongols. In Iran, where there was an ancient bureaucratic tradition in the indigenous tongue, it was easier to make use of the Persian-speaking cadres than to introduce large numbers of Mongol and Uyğur bureaucrats.<sup>15</sup> This was probably most true on the lower levels. Moreover, these Iranian speakers were not necessarily natives of Iran proper; some had antecedents in the Iranian culture zone of urban Central Asia (e.g. Khwârazm) as well as eastern Iran. On the higher levels, Mongols and trusted Turks along with skilled individuals from other ethnicities predominated.<sup>16</sup> A wide range of documents in various languages flowed through the Mongol chancelleries.<sup>17</sup> Elsewhere, the Mongols continued to make use of an ethnically variegated servitor class. Mongol, of course, continued to be used in the Il-khânid chancellery, in later times showing the influences of Persian and Arabic models. Mongol was also used in diplomatic correspondence, in particular with Egypt where a special Mongol chancellery was established (perhaps between 1272-1283) to carry on the exchanges of letters between

<sup>12</sup> Rašîd ad-Dîn, *Jâmi‘ at-Tavâriḥ*, ed. M. Raušan, M. Musavî (Tehran, 1373/1994), II, 1337-1338.

<sup>13</sup> Spuler, *Die Mongolen in Iran*, 379. On the role of Uyğur troops in the Mongol conquests, see A. Š. Kadyrbaev, *Očerki istorii srednevekovyx ujgurov, džalairov, najmanov i kireitov* (Almaty, 1993), 70-73.

<sup>14</sup> See P.B. Golden, *An Introduction to the History of the Turkic Peoples* (Wiesbaden, 1992), 295-308.

<sup>15</sup> Martinez, “Change in Chancellery Languages” *AEMAE*, VII (1987-1991), 107-108.

<sup>16</sup> T. T. Allsen, *Mongol Imperialism. The Policies of the Grand Qan Möngke in China, Russia, and the Islamic Lands, 1251-1259* (Berkeley, 1987), 107-108, 110-113 and his “Ever Closer Encounters: The Apportionment of Culture and Peoples in the Mongol Empire” *Journal of Early Modern History*, 1/1 (1997), 2-23.

<sup>17</sup> ‘Atâ Malik Juvaynî, *Ta’rîḥ-i Jahân-guşâ*, ed. M. M. Qazvîni (London, 1912-1937), III, 89/*The History of the World Conqueror*, trans. J. A. Boyle (Cambridge, Mass., 1958), II, 607, mentions bureaucratic cadres knowing Persian, Uyğur, Chinese, Tibetan and Tangut among others.

the Mamlûk sultans and the Il-khânids and the Jočids on the lower Volga.<sup>18</sup> The linguistic needs of the Jočid, Il-khânid, Yüan and Mamlûk chancelleries undoubtedly played a role in the creation of multi-lingual glossaries and grammatical studies in Saray, Tabrîz, Beijing and Cairo. The Mamlûk-Turkic dictionaries and grammars (see below) are the best known manifestation of these interests in the Islamic world. Although Mongol clearly continued to be used in the Jočid chancellery as well,<sup>19</sup> it seems most likely that Il-khânid Iran was the primary source for the Mongol vocabulary of the *Hexaglot*. This is evidenced by the presence of Oğuz Turkic loanwords in the Mongol section of our text (see below).

Mongol remained a living language in Iran for some time and this is reflected in the vernacular forms that occasionally appear in Arabic and Persian sources.<sup>20</sup> But, the Mongols were also undergoing steady Turkicization and Islamization (the two processes most probably linked), being linguistically assimilated and intermarrying with the Oğuz-speaking Turkic nomads of the region. We see this reflected in the *Hexaglot* in terms such as *baldir* “calf of the leg” (< Oğuz *baldır*, Qıpçaq *baltır*).<sup>21</sup> A. P. Martinez suggests that the rank and file Mongol soldiery, scattered in garrisons across the land, became Islamized and Turkicized earlier, while the more insulated Mongol elite maintained their native tongue up to the twilight years of the dynasty.<sup>22</sup> The Mongol and Turkic impact on Persian has been exhaustively documented by

<sup>18</sup> Spuler, *Die Mongolen in Iran*, 377; S. Zakirov, *Diplomatičeskie otnošenija Zolotoj Ordy s Egiptom (XIII-XIV vv.)* (Moskva, 1966), 98. Some of the Mamlûk officials involved were Mongols, cf. Sayf ad-Dîn Qûşûn as-Sâqî, an early fourteenth century figure (Mong. *qusun* “birch tree”), noted by al-‘Umarî, see V. Tizengauzen (Tiesenhausen), *Sbornik materialov, odnosjaščixsja k istorii Zolotoj Ordy*, (St. Petersburg/Leningrad-Moskva, 1884, 1941), I, Arabic text, 228/Russ. trans., 251.

<sup>19</sup> A.P. Grigor’ev, “Oficial’nyj jazyk Zolotoj Ordy XIII-XIV vv.” *Tjurkologičeskij Sbornik 1977* (Moskva, 1981), 81-89; B. Spuler, *Die Goldene Horde. Die Mongolen in Russland 1223-1502* (2nd ed. Wiesbaden, 1965), 285-287. This view is disputed by M.A. Usmanov, *Žalovannye akty džučieva ulusa XIV-XVI vv.* (Kazan’, 1979), 94-100, who argues that Turkic was the language of communication between Saray and Cairo. While Persian functioned as an intermediary language in the early correspondence with Cairo, Turkic (most probably Qıpçaq) played that role in Saray’s relations with its vassal Rus’ states. Grigor’ev (85-89) suggests that documents were prepared in Mongol (in the Uyğur alphabet), then translated word for word into Turkic (also written in the Uyğur script). From Turkic it was then rendered, again literally, into Rus’.

<sup>20</sup> Spuler, *Die Mongolen in Iran*, 378.

<sup>21</sup> Sir Gerard Clauson, *An Etymological Dictionary of Pre-Thirteenth Century Turkish* (Oxford, 1972), 334; H. Eren, *Türk Dilinin Etimolojik Sözlüğü* (Ankara, 1999), 35-36. Were this an earlier borrowing from Turkic, it would have taken the form *\*balčir* in Mongol.

<sup>22</sup> Martinez, “Changes in Chancellery Languages” *AEMAE*, VII (1987-1991), 110-113, 146, 150.

Doerfer,<sup>23</sup> but the socio-linguistic aspects of this question, the role of Mongolized Persian and Iranized Mongol and various creoles in the region has only begun to be explored.<sup>24</sup>

The linguistic situation in the Ulus of Joči, to which we have already alluded, is also of some interest and in some respects parallels that of the Il-khânids. The majority of the “Tatars” in the Qıpčaq Steppe were Turks of one type or another. Turkic speech, especially in its Qıpčaq form was widespread, Cuman-Qıpčaq functioning as the *lingua franca* of the Jočid realm. A reflection of this can be seen in the *Codex Cumanicus*.<sup>25</sup> By the time of the composition of the *Hexaglot*, Turkicization in the Jočid domain was quite far advanced. This is made clear by comment of al-ʿUmarî (d. 749/1348-49) that the “Tatars” had all become like the Qıpčaqs, having lived together with them in their land and having intermarried with them.<sup>26</sup> Uyğur was on occasion used in the chancellery, following a tradition that went back to the early days of the empire.<sup>27</sup> Several Turkic literary languages began to take shape in the Ulus of Joči quite early on. One, based on Uyğur and other eastern Middle Turkic languages (e.g. Qarakhanid), is termed “Khwârazmian Turkic” (considered a forerunner of later Čağatay Turkic<sup>28</sup>) and contains some Qıpčaq and Oğuz elements. A number of important religious and literary works were composed in or translated into this language in the same

<sup>23</sup> G. Doerfer, *Türkische und Mongolische Elemente im Neupersischen* (Wiesbaden, 1963-1975), I-IV.

<sup>24</sup> See Martinez, “Changes in Chancellery Languages” *AEMAE*, VII (1987-1991), 130ff. with numerous illustrations.

<sup>25</sup> G. Kuun (ed.), *Codex Cumanicus* (Budapest, 1880) and the reprint (Budapest, 1981) which contains L. Ligeti’s “Prolegomena to the Codex Cumanicus” reprinted from *Acta Orientalia Hungarica*, XXXV (1981), 1-54. See also D. Drüll, *Der Codex Cumanicus. Entstehung und Bedeutung* (Klett-Cotta, 1980) and P. B. Golden, “The *Codex Cumanicus*” in H.B. Paksoy (ed.), *Central Asian Monuments* (Istanbul, 1992), 33-63. The *Codex Cumanicus* consists of two parts, the first (dated to the late thirteenth century) contains a handbook of Cuman-Qıpčaq with glossaries in Cuman, Persian and Italo-Latin. The second part (dated to 1330-1340) consists of texts (sacred and profane) in Cuman with Latin and Middle High German translations.

<sup>26</sup> K. Lech (ed. trans.), *Das mongolische Weltreich. Al-ʿUmarî’s Darstellung der mongolischen Reiche in seinem Werk al-Abšâr fî Mamâlik al-Amšâr* (Wiesbaden, 1968), Arab. text, 73.

<sup>27</sup> A. A. Semënov, “Očerki kul’turnoj roli ujugurov v mongol’skix gosudarstvax” in G. S. Sadvakasov et al. (eds.), *Materialy po istorii i kul’ture ujgurskogo naroda* (Alma-Ata, 1978), 22-48.

<sup>28</sup> L. Johanson, “The History of Turkic” in L. Johanson, É. A. Csátó (eds.), *The Turkic Languages* (London-New York, 1998), 86-87; Usmanov, *Žalovannye akty*, 101ff., however, underscores the Qıpčaq element in the “literary language of the Ulus of Joči.”

era as the *Hexaglot*.<sup>29</sup> This is of some importance for the Turkic elements in our text. A small number of Turkic words in the *Hexaglot* may be viewed as bearing “Khwarezmian” markers,<sup>30</sup> e.g. *ḍ* for *y* (*adaq* “foot” for *ayaq* in standard Qıpçaq and Oğuz), sporadic shift *q* > *ḥ* (cf. *yaḥtiḡ* “light” cf. Qıpçaq *yaqtu*). It should be noted, however, that Qıpçaq and Old Anatolian Turkish or “Old Ottoman” also have some of these markers, e.g. Qıpç. *adaq*, *bedük* “big” (> *beyük*, Oğuz *büyük*), *ked-* “to wear” (> *key-*, Oğuz *giy-*), Old Anatolian *aḥ* “white” (< *aq*), Old Ottoman *yohsul* “poor” (< *yoqsul*), Old Anatolian *edgü* “good” (> *eygü* > *eygi* > *eyi* > Modern Turkish *iyi*).<sup>31</sup>

### *Byzantium and the Greek Population of Anatolia*

The Byzantine Empire of the mid- to late fourteenth century was a mere shadow of its former glory. It had never recovered from the devastation of the Fourth Crusade (1204) which placed Constantinople in Latin hands. The capital was retaken in 1261, but the Palaiologos house, lacking resources and facing enemies to the East and West, was never able to make it more than a local player in regional affairs. Following an age-old pattern, it sought to keep its opponents in check by balancing one against another. Thus, the Ulus of Joči on the Volga, which maintained contact with its ally the Mamlūk state through Byzantium (which was also a conduit for its slave-soldier recruitment from the Qıpçaq steppe now under Činggisid rule), helped to keep the Bulgarians in place, while the Il-khânid state was used to contain the Seljuks. As a consequence, Michael VIII (1259-1282), who was a master

<sup>29</sup> Cf. Burhân oğlu Nâsir Rabğuzî, *Qıssaş ul-anbiyâ* (ca. 710/1310); Şayḥ Şarîf Ḥwâja (?), *Mu‘în ul-mürîd* (713/1313); Quṭb, *Ḥüsrâw u Şîrîn* (during reign of Tını Beg, 1341-1342, some scholars view this work as linguistically more Qıpçaq than Khwarezmian Turkic); Maḥmûd b. ‘Alî Şayḥ as-Sarâyî/al-Kerderî, *Nahj ul-Farâdis* (759/1358); Ḥwârazmî, *Muḥabbatnâma* (754/1353) and the *Jümjumanâma* (1368), see J. Eckman, “Das Chwarezmtürkische” in J. Deny et al. (eds.), *Philologiae Turcicae Fundamenta* (Wiesbaden, 1959, 1962), I, 113-116; N. Hacıeminoğlu, “Harezmi-Kıpçak sahasında Türk Edebiyatı” in *Türk Dünyası El-Kitabı* (2nd ed., Ankara, 1992), 3, 68-79 and A. Caferoğlu, *Türk Dili Tarihi* (1964), II, 89-93, 106-155.

<sup>30</sup> On these markers, see Eckman, “Das Chwarezmtürkische,” *PhTF*, I, 117-137; H. Boeschoten, M. Vandamme, “Chaghatay” in Johanson, Csátó, *The Turkic Languages*, 166-169; Caferoğlu, *Türk Dili Tarihi*, II, 106ff. and 127 (for sound changes); R. Toparlı, *Harezmi Türkçesi* (Erserum, 1992).

<sup>31</sup> On some of the distinguishing features of Qıpçaq and the Mamlūk Qıpçaq texts in particular, see A.F. Karamanlioğlu, *Kıpçak Türkçesi Grameri* (Ankara, 1994), 9-22. M. Mansuroğlu, “Das Altosmanische” in J. Deny et al. (eds.), *Philologiae Turcicae Fundamenta*, I, 161. see texts in A. Zajaczkowski, *Studja nad językiem staroosmańskim* (Kraków, 1934, 1937).

juggler of alliances, on the one hand could call for Mamlûk ships to help defend his capital and on the other was the father-in-law of Nogai, the powerful Mongol warlord of the Ulus of Joči while yet another daughter was married to the latter's rival, Abağa (1265-1282), the Il-khânid ruler.<sup>32</sup>

Michael's diplomatic sleight of hand could not go on indefinitely. Moreover, as the Il-khânids declined in the early fourteenth century, Michael's successors faced a new power that was taking shape on the eastern borders of Byzantium, the Ottoman state. While the Byzantines were beset by domestic discord and menaced by the burgeoning Serbian state of Stefan Dušan (1331-1355), the Ottomans were strengthening their hold over the Anatolian territories immediately contiguous to the Empire. The Emperor John Kantakuzenos (1347-1354) sought and received military assistance from the Ottoman ruler, Orhan (1324-1360) which was used against his domestic rivals. Orhan's son, Süleymân, secured an Ottoman foothold on the isthmus of Gallipoli in 1352 and successive Ottoman rulers began a steady advance that led to the conquest of the Balkans in the course of the fourteenth century. At the same time, Ottoman power was being extended into Turkish Anatolia, bringing the various Turkic principalities (*beyliks*) under its rule.<sup>33</sup> The Byzantine emperor, John V Palaiologos (1341-1391), the contemporary of the author/compiler of the *Hexaglot*, had largely been a background figure while Kantakuzenos ran affairs. He now tried in vain to halt the Ottoman advances. Lacking the military power to do so, he travelled to the West in the hope of raising support there. He was completely unsuccessful and was even held for a time by his Venetian creditors. Family squabbling continued highlighted by periodic revolts by his son Andronikos as the Ottomans pressed their seemingly inexorable advance to the Danube. The Byzantine emperor had become little more than a vassal of the Ottoman sultan.<sup>34</sup>

Many of the Greek communities of Anatolia, by this time, had been living for several centuries under Turkish rule. The degree of Turkicization varied with the different regions. On the whole, the western coastal region and the Pontic zone, areas of Hellenic or Hellenized civilization since antiquity, retained a strong Greek element (reinforced by population transfers) down to the twentieth century. There were also pockets of Greek-speaking villages

<sup>32</sup> D. M. Nicol, *The Last Centuries of Byzantium 1261-1453* (2nd ed. Cambridge, 1993), 68, 80-81.

<sup>33</sup> On the Balkans, see J. V. A. Fine, Jr., *The Late Medieval Balkans* (Ann Arbor, 1987). For the opening pages of Ottoman history, İ. H. Uzünçarşılı, *Osmanlı Tarihi*, (1942, reprint : Ankara, 1972-1988), I.

<sup>34</sup> Nicol, *Last Centuries*, 253ff.

in Central Anatolia (Cappadocia) and near Konya and Alaşehir.<sup>35</sup> The process of linguistic assimilation is difficult to trace as sources are lacking. We do know that Greeks were among the Christian troops that were actively recruited and served as both mercenary forces and slave soldiers in the Seljuk armies. In particular, a goodly number of the *Akritai* (Byzantine border troops, the equivalent of the Muslim *Ġâzîs*), who were both Greek and Armenian in origin, also took service with the new overlords of Anatolia. Inter-marriage was another source of bilingual speakers.<sup>36</sup>

### *The Mamlûk State*

The Mamlûk state (648-923/1250-1517) which came into being in dramatic fashion as the Mongols were preparing to push further into the Near East, arose out of the collapsing Ayyûbid polity (564-648/1169-1250 in its core zone of Egypt<sup>37</sup>). The latter had been founded by the Turkicized Kurd, Saladdin (Şalâh ad-Dîn, 564-589/1169-1193) and had grown out of the various *atabeg* states that had formed in the wake of the decline of the Great Seljuk state (431-590/1040-1194). There is no need for us to go into the complex details of Mamlûk history.<sup>38</sup> We may simply note here that the rulers and elite slave-soldiers of the so-called “Baḥrî” line were largely Qıpçaq Turks from Western Eurasia. Brought in as *mamlûks* and organized into regiments by the Ayyûbids, they seized power in 1250 and established themselves in the Ayyûbid lands in Egypt and Greater Syria. Their authority was legitimated by the presence of a scion of the ʿAbbāsīd house, Abu’l-Qâsim al-Mustanşir (659-660 /1261-1262) who had taken refuge with them following the Mongol

<sup>35</sup> These were thoroughly studied by Dawkins, *Modern Greek in Asia Minor*, on the eve of World War I, just as they were about to come to an end. See also Vryonis, *Decline*, 448-452. Greek is still spoken in the Pontic region. It is presumed that these are Greek converts to Islam. They, however, claim that they are ethnic Turks. It is possible that these were Muslims who adopted the local Greek language. The language shows no signs of dying out and is spoken fluently by the younger generation, see P. A. Andrews and R. Benninghaus, *Ethnic Groups in the Republic of Turkey* (Wiesbaden, 1989), 145-147. For a recent study of these surviving groups in the nineteenth century, see G. Augustinos, *The Greek of Asia Minor* (Kent, Ohio, 1992).

<sup>36</sup> Cahen, *Pre-Ottoman Turkey*, 227, 231-233; Vryonis, *Decline*, 134, 233-234, 240-241, 468; O. Turan, *Selçuklular Tarihi ve Türk-İslâm Medeniyeti* (Ankara, 1965), 255; V. A. Gordlevskij, *Gosudarstvo Sel’džukidov Maloj Azii* in his *Izbrannye sočinenija* (Moskva, 1960), I, 106, 184-185, 188.

<sup>37</sup> Other branches in various parts of Syria lasted slightly longer, see C.E. Bosworth, *The New Islamic dynasties* (2nd ed., New York, 1996), 70-75

<sup>38</sup> In addition to Ayalon, see also R. Irwin, *The Middle East in the Middle Ages. The Early Mamluk Sultanate 1250-1382* (London, 1986).



sacking of Baghdad in 1258. Their halting of the Mongol advance at °Ayn Jâlût gave them even greater credibility in the Muslim world.<sup>39</sup>

Although Arabic was the official language of this state, which was often styled the *Dawlat al-Atrāk* (the “State of the Turks”) by its Muslim contemporaries, Qıpçaq Turkic, over time increasingly mixed with Oğuz Turkic, was the lingua franca of the ruling soldiery. A knowledge of Turkic was essential for those who sought service or positions in the state. These included Oğuz Turks from Anatolia and Iran.<sup>40</sup> Mamlûk literature in Qıpçaq Turkic includes several translations of works on Islamic jurisprudence (*fiqh*) and theology, militaria (works on archery, hippology and the chivalric arts), a translation (the author of which was from the Jočid capital, Saray) of the Persian *Gulistân*<sup>41</sup> and a number of invaluable grammatical and lexicographical works in Arabic dealing with the language of the Turks (see below).<sup>42</sup> This Turkic literary tongue, a Qıpçaq-Oğuz amalgam with Turkî (Uyğur-Qarakhanid) influences was used in Jočid territories (Khwârazm, Saray, the Crimea) and Mamlûk Egypt. It was distinct from the Oğuz literary language that was taking shape in Ottoman Anatolia and in Azarbayjan.<sup>43</sup> The linguistic practices and literary tastes of the Mamlûks are of direct relevance to our investigation of the *Hexaglot*. These can be seen in the glossaries and language manuals produced under their auspices. The importance of these works as artifacts and symbols of the larger Eurasian imperial culture is discussed by Prof. Allsen in his essay in this volume.

<sup>39</sup> See R. Amitai-Preiss, *Mongols and Mamluks. The Mamluk-İlkhānīd War, 1260-1281* (Cambridge, 1995).

<sup>40</sup> B. Flemming, “Literary Activities in Mamluk Halls and Barracks” in M. Rosen-Ayalon (ed.), *Studies in Memory of Gaston Wiet* (Jerusalem, 1977), 251.

<sup>41</sup> See A. Bodrogligeti, *A Fourteenth Century Turkic Translation of Sa’dī’s Gulistân (Sayfī-ı Sarāyī’s Gulistân bi’t-Turkī)* in Indiana University Uralic and Altaic Series, 104 (The Hague-Budapest, 1969).

<sup>42</sup> J. Eckmann, “The Mamluk-Kipchak Literature” *Central Asiatic Journal*, 8 (1963), 304-319; see also R. Toparlı, *Kıpçak Türkçesi Sözlüğü* (Erzurum, 1993), 4-8. These include the PhD dissertation of M. E. Ağar, *Kitabu fi’l-fıkh bi-lisân-ı Türkî* (Marmara Üniversitesi, 1989); R. Toparlı (ed.), *Kitâb-ı Mukaddime-i Abu’l-Leysi’s-Semerkindî* (Erzurum, 1989), R. Toparlı (ed.), *İrşâdî’l-Mülûk ve’s-Selâtin* (Ankara, 1992); J. Talân (ed.), *Mukaddimetü’l-Gaznevî fi-lbâdât* (Yüksek Lisans Tezi, Ankara Üniversitesi, 1987) on *fiqh* and religious questions, the work on archery which also contains a hippological treatise see R. Şirin (ed.), *Kitâb fî Rıyâzâtı’l-Hâyl, Kitâb fî İlmi’n-Nüşşâb* (Yüksek Lisans Tezi, Atatürk Üniversitesi, Erzurum, 1989); other hippological and chivalric works are: M. Uğurlu (ed.), *Münyetü’l-Guzât* (Ankara, 1987), M.E. Ağar (ed.), *Baytaratü’l-Vâzih* (Yüksek Lisans Tezi, Marmara Üniversitesi, İstanbul, 1986) and the edition of Ö. Can (Yüksek Lisans Tezi, İstanbul Üniversitesi, İstanbul, 1988).

<sup>43</sup> Bodrogligeti, *A Fourteenth Century*, 8.

### *Cilician Armenia*

The entrance of the Turks into the Near East was not the only demographic shift that occurred. Large numbers of Armenians, buffeted and displaced by Byzantine encroachments on the fragmenting Bagratid Armenian kingdoms in the course of the eleventh century had been migrating to Cilicia. It would be useful to turn, briefly, to the history of this still little-studied state. Initially used by the Byzantines as a military buffer zone in the region, the Armenian feudal lords who settled there began to create their own, autonomous statelets. Two princely houses emerged: the Rubenids (ca. 1073 ? -1226) and Het'umids (1226-1341) by the time of the First Crusade (1096-1099).<sup>44</sup> The Rubenids, who were hostile toward Constantinople, formed an alliance with the Crusaders and expanded their holdings, while the Het'umids held to a more pro-Byzantine stance.

The Rubenid Levon I (d. 1219) was the first to hold the kingship of a united Armenian Cilicia, having received his crown, in 1199, from the Holy Roman Empire. Recognition from Constantinople followed. Cilician or Lesser Armenia was now a key state of considerable strategic and political importance in the region. It was also a state whose institutions were heavily influenced by the western Crusader states. The royal title later passed to his Het'umid son-in-law, Het'um I (1226-1270). It was during his reign that the Mongols arrived on the scene. In 1247, Het'um's brother, Smbat, traveled to the Mongol capital, Qaraqorum, and offered their submission to the Činggisids. This new orientation, which was reinforced by Het'um's journey to the Mongols several years later,<sup>45</sup> was not without cost. The recently established masters of the Ayyūbid domains, the Mamlūks, following their defeat of the Mongols at 'Ayn Jalūt in 1260, ravaged Cilician Armenia, a pattern that would be repeated. With the fragmentation of the Mongol realm into a number of hostile *ulusud*, the Il-khānids of Iran had even greater need of the Armenians in their struggle with their Činggisid rivals, the Jočids, who were allied with the Mamlūks of Egypt-Syria.

The conversion of the Il-khānids to Islam at the end of the thirteenth century undermined the basis of what was no longer, from the Het'umid

<sup>44</sup> On Cilician Armenia, see A.G. Sukiasjan, *Istorija kilikijskogo armjanskogo gosudarstva i prava* (Erevan, 1969); T. S.R. Boase (ed.), *The Cilician Kingdom of Armenia* (Edinburgh, 1978) and in brief S. Der Nersessian, "The Kingdom of Cilician Armenia" in K. Setton (ed.), *A History of the Crusades*, II (Madison, 1969), 630-659 (which covers the period up to 1307) and A. A. Bournoutian, "Cilician Armenia" in R.G. Hovannisian (ed.), *The Armenian People From Ancient to Modern Times* (New York, 1997), 273-290.

<sup>45</sup> On the terms of the alliance, see Sukiasjan, *Istorija*, 68-71.

perspective, a helpful relationship. Cilician Armenia was already suffering serious Mamlûk incursions which had forced Levon II (1270-1289) to become a tributary of Cairo. Het`umid family feuding over the throne and foreign policy orientation further exacerbated the situation leading to the murder of Levon III in 1341 and the passing of the throne to the European House of Guy de Lusignan (1342-1344) whose mother was a Het`umid. The domestic strife continued and the Mamlûks ended Cilician Armenia's existence as an independent state in 1375.

### *Sources of the Hexaglot*

Western travellers (e.g. Marco Polo, William of Rubruck) noted that Greeks and Armenians formed the majority of the Anatolian towns through which they travelled. Greek sailors were found in considerable numbers in the Cilician Armenian coastal cities.<sup>46</sup> The presence of important Greek populations here and in "Mesopotamia" is also remarked upon by Marino Sanudo Torsello (ca. 1270-1343), a widely travelled Venetian diplomat and businessman.<sup>47</sup>

It is thus possible that one informant, with knowledge of both Greek and Armenian, may have been the source for those sections of the *Hexaglot*. They are clearly based on the spoken vernacular. Moreover, the disruptions of the fourteenth century might also have brought one or more such individuals, perhaps with backgrounds or family traditions of service to one or another of the local Turkish *beys*, to Yemen. We have the direct testimony of local Yemeni chronicles that people from "Rûm" were in the region. Al-Ḥazrajî mentioned Sayf ad-Dîn ar-Rûmî who was in the service of our author, al-Malik al-Afḍal al-ʿAbbâs. "Rûmî," of course, could also simply denote a Turk from Anatolia and given the clearly Muslim name of Sayf ad-Dîn most probably did in this instance, but it does point to connections between Yemen and Anatolia. Slaves were another source of bilingual or polyglot individuals who might have been brought to the Rasûlid court. Thus, we learn from al-Ḥazrajî that al-Malik al-Ašraf Mumahhid ad-Dîn Ismâʿîl (778-803/1377-1400), the successor to our author, received a "gift" from Egypt of some thirty Turkic mamlûks, a Jewish physician and a number of Armenian and "Rûmî" slave-girls.<sup>48</sup> In this instance, the latter are almost certainly Greeks

<sup>46</sup> Vryonis, *Decline*, 182-183.

<sup>47</sup> Marino Sanudo Torsello, *Istoria del regno di Romania* in *Chroniques Gréco-Romanes inédites ou peu connues*, ed. Ch. Hopf (Berlin, 1873), 143.

<sup>48</sup> ʿAlî b. al-Hasan al-Ḥazrajî, *Al-ʿUqûd al-luʿluʾ fi Taʾrîḥ ad-Dawlat ar-Rasûliyya*, ed.

or at the very least Orthodox Christians as Turkish Muslim women could not have been enslaved.

Another source of the Greek material may have been Cyprus which had extensive Mediterranean trade contacts and was ruled by the Lusignan house which ultimately came to hold Cilician Armenia as well (see above). Thus, a Cypriot-Armenian-Mamlûk connection was very much a part of the scene in the era prior to the composition of the *Hexaglot*.

Oğuz Turks and Kurds in Rasûlid service are also frequently noted in the Yemeni chronicles. The Oğuz material of the *Hexaglot*, if it does not stem from some literary source, could have come from one of their number. It is possible that individuals from these groupings could have been the sources of some of our text's other linguistic data as well.

It is clear that the *Hexaglot* is a pastiche of *vocabularia*, drawn from several sources. Although our text is clearly based on a copy or copies of some previously compiled *vocabularia* (this is evident from the copyist's errors), the Greek and Armenian materials go back to notations taken from living vernaculars, not the written literary tongues. Where would such *vocabularia* containing Persian, Turkic (in several varieties), Mongol, Greek and Armenian have been composed? The most obvious candidate would be the Il-khânid state. The latter at one time or another ruled over sizable numbers of speakers of the languages in our text. Moreover, the Činggisid chancelleries had, as we have seen, a polyglot tradition and were interested in people who knew languages. In any event, it would be a mistake, as can be seen from Allsen's essay, to think of the *Hexaglot* in narrow "Yemeni," Arab, Muslim or even Mediterranean terms. It is one of many examples of a flowering of interest in languages that can be directly attributed to the Eurasian world empire that the Činggisids created. Yemen, an important element in the larger Indian Ocean world of commerce, although never formally a part of the Mongol realm, was drawn into the larger cultural world that it represented.

### *Dictionaries of Turkic and Mongol in Eurasia*

There is a long tradition of scholarship dealing with Turkic and Mongol in the Islamic world. This begins with the monumental compendium of Turkic by Maḥmûd al-Kâšġarî, the *Dîwân luġât al-turk*, composed in 469/1077 and largely based on Arabic lexicographical models. The unique manuscript presently in Istanbul is a copy, taken from the author's autograph, in Damascus in 664/1266. Not surprisingly, it was in Mamlûk possession before it came

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M. °Asal (Gibb Memorial Series, V, London-Leiden, 1918), II, 133-134, 294.

into Ottoman hands.<sup>49</sup>

Abû'l-Qâsim Jârullâh Maḥmûd Al-Zamaḥṣârî (467-538/1075-1144) is the author of the *Muqaddimat al-Adab*, originally composed for the Khwârazmšâh Atsız (521-551/1127-1156) as a dictionary to be used for learning Arabic. Over time, other languages were added : Khwârazmian Turkic, Khwârazmian (the local Iranian language), Persian, Mongol, Čaġatay Turkic and Ottoman Turkic. The earliest of the manuscripts with Khwârazmian Turkic dates to 655/1257. The Mongol material is found in a Bukhârâ manuscript from 898/1492. The lexical material, however, is “a typical representative of Mongol speech from the period of the thirteenth-fourteenth century.”<sup>50</sup> In short, the Turkic and Mongol materials of this work are contemporaries or near contemporaries of the *Hexaglot*.

Also from the fourteenth century is the multi-lingual work, the *Kitâb Hilyat al-Insân wa Halbat al-Lisân* of Jamâl ad-Dîn Ibn al-Muhannâ (probably a native of Khurâsân)<sup>51</sup> which contains dictionaries in Turkic, Mongol and Persian with Arabic as the control language.<sup>52</sup> His work was based, at least in part, on earlier sources, works composed for the Khwârazmšâhs. It contains three Turkic dialects : one derived from Qarakhânîd, the other two Oġuzîc reflecting Old Azerî and Old Türkmen dialects. These were the Turkic languages in use in Il-khânîd Iran.<sup>53</sup>

The Mamlûk realm produced a number of important studies of Turkic. The vocabulary found in these glossaries and grammars may be divided into three groups : Qıpçaq, a mixed Oġuz-Qıpçaq dialect and an Oġuz dialect.<sup>54</sup>

The *Kitâb Majmû' Tarjumân Turkî wa 'Ajamî wa Muġalî wa Fârsî*,

<sup>49</sup> Maḥmûd al-Kâşyarî, *Compendium of the Turkic Dialects (Dîwân Luyât at-Turk)*, ed. trans. R. Dankoff in collaboration with J. Kelly, Sources of Oriental Languages and Literatures, 7 (Cambridge, Mass., 1982-1985), I, 7, 10, 19-20, 31ff.

<sup>50</sup> N. Yüce (ed. trans.), *Mukaddimetü'l-Edeb. Hvârizm Türkçesi ile Tercümeli Şuŝter Nüshası* (Ankara, 1988), 6-9 (with listing of mss.) and N.N. Poppe (ed. trans.), *Mongol'skij slovar' Mukaddimat al-Adab*, č. I-II, Trudy Instituta Vostokovedenija, XIV (Moskva-Leningrad, 1938), esp. 4-7

<sup>51</sup> G. Doerfer, “Woher Stammte Ibn Muhannâ ?” *Archäologische Mitteilungen aus Iran*, (1976), 243-251.

<sup>52</sup> See P. Melioranskij, *Arab filolog o tureckom jazyke* (St. Petersburg, 1900) and his “Arab filolog o mongol'skom jazyke” *Zapiski Vostočnogo otdelenija Imperatorskogo Russkogo Arxeologičeskogo Obščestva*, XV (1904), 75-171; Kilisli Rif'at (Bilge, ed.), *Kitâb Hilyat al-Insân wa Halbat al-Lisân. Fârsî, Türkçe, Moġolja* (Istanbul, 1338-1340/1919-1921) .

<sup>53</sup> See discussion in Caferoġlu, *Türk Dili Tarihi*, II, 149-155 and R. Ermers, *Arabic Grammars of Turki* (Leiden, 1999), 20-24. Ermers's study also contains a translation and analysis of Abû Ḥayyân's *Kitâb al-Idrâk*, see below.

<sup>54</sup> Halasi-Kun, “Kipchak Philology X : The *At-Tuḥfah* and its Author” *AEMAE*, V (1985 [1987]), 169.

previously dated to 643/1245 and now correctly dated to 743/1343 and authored, perhaps, by Ḥalīl b. Muḥammad b. Yūsuf al-Qunawī, as suggested by Flemming.<sup>55</sup> It consists of a sketch of Turkic grammarglossary of Qıpčaq Turkic (with some “Türkmen” i.e. Oğuz elements)<sup>56</sup> and has a separate glossary of Mongol which is itself divided into two distinct dictionaries : a Mongol-Persian vocabulary and a Mongol-Arabic vocabulary.<sup>57</sup>

The *Kitâb al-Idrâk li-Lisân al-Atrâk* by Šaraf ad-Dîn Abû Ḥayyân al-Girnaṭî (654-745/1256-1345), the author of several other studies on Turkic, Persian, Ethiopian and Coptic, contains a Turkic-Arabic dictionary arranged alphabetically and a grammar of Turkic, based on living sources and written materials. It is not always clear to which of the Turkic languages the author is referring. Some words are specifically noted as Qıpčaq or Türkmen, a much smaller number as Uyğur, Khwârazmian etc. The bulk of the vocabulary is close to Cumanic (Western) Qıpčaq.<sup>58</sup> The margins of the same manuscript contain an anonymous and untitled Turkic grammar.<sup>59</sup>

According to Halasi-Kun, the *Kitâb at-Tuhfat az-Zakiyya fi'l-Luğat at-Turkiyya*, the largest of the Mamlûk treatises, was authored by a student of Eastern Qıpčaq origin of Abû Ḥayyân who, he suggests, was Šalâḥ ad-Dîn Ḥalīl b. Aybeg aṣ-Šafadî. The latter was a bureaucrat, of Mamlûk parentage, who served in Egypt and Syria, dying in Damascus in 1362 or 1363.<sup>60</sup> The first part consists of an Arabic-Turkic dictionary, arranged alphabetically and divided into sections on nouns and sections on verbs. The second part contains a grammar.<sup>61</sup>

<sup>55</sup> See B. Flemming, “Ein alter Irrtum bei der chronologischen Einordnung des *Tarğumân Turkî wa-‘Arabî wa- Muğalî*” *Der Islam*, 44 (1968), 226-229.

<sup>56</sup> See M. Th. Houtsma, *Ein türkisch-arabisches Glossar* (Leiden, 1894) and A.K. Kuryšžanov, *Issledovanie po leksike ‘tjurko-arabskogo slovarja* (Alma-Ata, 1970). Of the 76 folia of the unique Leiden ms.(No. 517, Warner) , the Turkic section occupies 62 folia and the Mongol 14 folia.

<sup>57</sup> These have been published by N. Poppe, “Das mongolische Sprachmaterial einer Leidener Handschrift” *Izvestija Akademii Nauk SSSR* (1927), 1009-1040, 1251-1274, (1928), 55-80.

<sup>58</sup> See discussion in Ermers, *Arabic Grammars of Turkic*, 24-28 and his translation and analysis of the grammatical section. For the text, see A. Caferoğlu (ed.), *Kitâb al Idrâk li-Lisân al-Atrâk* (Istanbul, 1931).

<sup>59</sup> See V. İzbudak, *El-İdrâk Haşiyesi* (Istanbul, 1936) and Ermers, *Arabic Grammars of Turkic*, 41-43

<sup>60</sup> Halasi-Kun, “Kipchak Philology X” *AEMAE*, V (1985 [1987]), 169-173. The customary dating is to place it sometime before 829/1426, see Ermers, *Arabic Grammars of Turkic*, 28-30.

<sup>61</sup> See the facsimile edition of Halasi-Kun, *La langue des Kiptchaks*. The Turkish facsimile edition and translation by Besim Atalay, *Ettuhget-üz-Zekiyye fil-Lûgat-it-Türkiyye* (Istanbul, 1945) is plagued by mistakes in folio numbering and poor scholarly apparatus. The Russian

The *al-Qawânîn al-kulliyya li-Ḍabṭ al-Luġat at-Turkiyya* although attributed to Abû Ḥayyân, appears to stem from Mamlûk Egypt of the late fourteenth or perhaps early fifteenth century, well after that author's death. Basically a grammar to teach Turkic, it contains a brief glossary in the section on nouns arranged by themes. It sharply distinguishes between *turkiyya* (Qıpçaq) and the *luġat at-Turkmân* which, it notes, is "held in contempt" by the speakers of "pure" Turkic (by which he appears to mean Qıpçaq). The author was not a native speaker of Turkic, but knew it well. The Qıpçaq is based on the Cumanic or Western dialects. The vocabulary, like the *Hexaglot*, is arranged by semantic or thematic categories.<sup>62</sup>

The *Kitāb Bulġat al-Muštāq fī Luġat at-Turk wa'l-Qifjâq*, a thematically, but awkwardly arranged glossary (with a section on verbs), was composed by Jamal ad-Dīn Abû Muḥammad ʿAbdallāh at-Turkī, (presumably a native-speaker) probably in the fourteenth century in the Mamlûk state. It contains Oġuz and Qıpçaq elements.<sup>63</sup> The *ad-Durrat al-Muḍīʿa fī'l-Luġat at-Turkiyya*, another Arabic-Turkic glossary, appears to come from this same period (fourteenth century) and region (the Mamlûk realm, probably Syria). It follows the familiar thematic arrangement of the materials.<sup>64</sup>

Beyond the Mamlûk realm and also stemming from the fourteenth century we find the Persian *Farhang-i Zafân-gûyâ va Jahân-pûyâ* written in India by Badr ad-Dīn Ibrâhīm. It, too, has an ecumenical spirit, including terms in "Nabataean" (Arabic and Aramaic), "Rûmî" (Greek, Latin and Aramaic/Syriac) and Turkic.<sup>65</sup> The Turkic materials have been thoroughly

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translation by È. I. Fazylov and M.T. Zijaeva, *Izyskannyj dar tjurkskomu jazyku* (Taškent, 1978) has the correct folio numbering, but like Atalay, does not indicate what the manuscript forms of the entries are. In the absence of facsimiles, this is a serious flaw.

<sup>62</sup> See edition of Kilisli Rifʿat (Bilge), with an introduction by M. F. Köprülüzâde, *al-Qawânîn al-kulliyya li-Ḍabṭ al-Luġat at-Turkiyya* (Istanbul, 1928), 7 and quoted by Ermers, *Arabic Grammars of Turkic*, 30-31, 39; S. Telegdi, "Eine türkische Grammatik in arabischer Sprache aus dem XV Jhdt." *Kőrösi Csoma Archivum*, I, Ergänzungsband H.3 (Budapest, 1937), 282-326. See also Karamanlioğlu, *Kıpçak Türkçesi Grameri*, xxiv. See now also R. Toparlı, *El-Kavânini' l-Küllîye Li-Zabti' l-Luġati' t-Türkiyye İnceleme-İndeks* (Erzurum, 1993).

<sup>63</sup> A. Zajączkowski (ed., trans.), *Słownik arabsko-Kipczacki z okresu Państwa Mameluckiego. Bulġat al-Muštāq fī Luġat alt-Turk wa-l-Qifjāq*, cz. II, Verba (Warszawa, 1954), cz. I, Nomina (Warszawa, 1958), see also Karamanlioğlu, *Kıpçak Türkçesi Grameri*, xxiv; Ermers, *Arabic Grammars of Turkic*, 39-40.

<sup>64</sup> R. Toparlı (ed.), *Ed-Durretü' l-Mudiyye fī' l-Luġati' t-Türkiyye* (Erzurum, 1991) and Ermers, *Arabic Grammars of Turkic*, 40.

<sup>65</sup> The facsimile was published by S.I. Baevskij, *Farxang-i Zafānfūyâ va Džaxānpūjâ (Slovar' govorjaščij i mir izučajuščij)* in Pamjatniki pis'mennosti Vostoka, XLVI (Moskva, 1974). Baevskij also wrote a brief article on the "'Rumijskie' slova v persidskom tolkovom

studied by Dankoff.<sup>66</sup>

Chronologically beyond the era of the *Hexaglot* are the *Šamil ül-Luġat* which contains a Mongol glossary (arranged thematically) and probably dates to the late fifteenth or early sixteenth century. Somewhat later, from 1029/1619 is the *aš-Šudûr ad-Dahabiyya wa'l-Qiṭa' al-Aḥmadiyya fī'l-Luġat at-Turkiyya*, an Arabic-Turkic glossary.<sup>67</sup>

### *The Languages of the Rasûlid Hexaglot*

The detailed analyses of the Turkic, Mongol, Greek and Armenian entries have been or will be presented in separate monographs. Here, however, some brief remarks are in order.

#### *Turkic*

The Turkic material of the pentaglot and tetraglot consists of both Qıpčaq and Oġuz elements as is typical of the Mamûk glossaries where it is not always possible to distinguish between the two. Thus, in the pentaglot we find Qıpčaq *övren* “learn !” (cf. Oġuz *öġren*, but Modern Türkmen has *övren*), *tilsiz* “without a tongue” (but also Oġuz *dil* “tongue”). We also find there *düyn* “yesterday,” a form unique to Modern Türkmen (cf. Osm. *dün*). The tetraglot begins with *tanġrı* “God” (most probably Oġuz, cf. Osm. *tanrı*), but also has *tiš* “tooth” (cf. Osm. *diš*), *kiz* “felt” (as in *qara iv kizi* “felt of the tent”) as opposed to Oġuz *keče*, *keči*.<sup>68</sup> In the tetraglot, the word for “I” is noted as *ben*, a form which was original in Old Turkic, but became *men* in most Turkic languages, including Qıpčaq.<sup>69</sup> There are also some Eastern (Khwârazmian ?) or “Archaic” elements, e.g. *aḍaq* “foot,” *quḍuruq* “sheep tail,” *eḍrim* “saddle-pad” (cf. Qıpčaq and Oġuz *ayaq*, *quyruq*, *eyrim*), but such forms can also be found in Qıpčaq and Oġuz. Forms such as *ıldırım* “lightning (bolt)” (cf. Azeri *ıldırım*, Osm., Trkm. *yıldırım*) are noted in Mamlûk Qıpčaq texts.<sup>70</sup> Thus, in the Mamlûk and Il-khânid milieux, these

slovare “Zafāngūjā” *Palēstinskij Sbornik*, vyp. 21 (84) (Leningrad, 1970), 91-99. Most of the terms are not actually Greek, but pertain to the calendar (names of months) and Church offices.

<sup>66</sup> R. Dankoff, *The Turkic Vocabulary in the Farhang-i Zafân-Gûyâ (8th/14th century)*, Papers on Inner Asia, No. 4 (Bloomington, Indiana, 1987).

<sup>67</sup> See discussion in Ermers, *Arabic Grammars of Turkic*, 33-39.

<sup>68</sup> See Clauson, *ED*, 694,707, *kiz* < *kiyiz* < *kiḍiz*.

<sup>69</sup> See Clauson, *ED*, 346. Oġuz, historically, retained *ben* in most instances, although today it is limited only to Osm. having become *men* in Azeri and Türkmen.

<sup>70</sup> Toparlı, *Kıpçak Türkçesi Sözlüğü*, 86.



lines were often blurred. Moreover, many terms are neutral. The fourteenth century was also a transitional period for those shifts that today serve to distinguish Qıpčaq from Oğuz<sup>71</sup> such as : Qıpč. - *k-* = Oğuz *g-* (e.g. *köz* = *göz* “eye”), *t* = *d* (*til* = *dil* “tongue”), *b* = *v* (*bir-* = *vir-/ver-* “to give”) Qıpč. *w*, *v* < Common Turk. *ğ* (e.g. Qıpč. *taw* = Oğuz *dağ* “mountain”). The Mamlûk glossaries often contain both forms. Our text, in the Turkic sections, does not distinguish between initial *k-* and *g-* (see discussion of transcription below).<sup>72</sup> Coming from a variety of sources, the Turkic of the *Hexaglot* represents Qıpčaq, Oğuz and perhaps Khwârazmian Turkic dialects pointing to influences from the literary culture of the Jočid Qıpčaq steppe and Central Asia as well as the Il-khânid realm and Anatolia.

### *Mongol*

The Mongol material stems, largely - if not exclusively, from the Il-khânid realm as we find Oğuz and Turkî elements among our entries : Mong. *baldir* “calf of the leg” (see above), *sağliq* “milk ewe” (cf.. Turkî *sağlıq* “milch animal”),<sup>73</sup> Mong. *çalbuq* “white secretion of the eye” (cf. the *Muqaddimat al-Adab*, Turk. *čilbuq*, Mong. *čilbuq*,<sup>74</sup> Mong. *qablan* “leopard” < Turk. *qaplan* “leopard”), Mong. *yagan* “elephant” < Turk. *yagan*. It appears elsewhere in Mongol in the expected form *jağan*.<sup>75</sup> There is the interesting Mongol calque-borrowing *deltü čina* “hyena” (lit. “mad wolf”) with *deltü* from Turk. *deli* “man, insane” + Mong. adj. suffix *-tü*. The Turkic entry is *telü qurt* (“mad wolf”). It might be noted here that *qurt* is an Oğuz term. The form *telü* is more typical of Qıpčaq.

### *Greek*

The Greek vocabulary of the *Hexaglot* is clearly based on the spoken language. The sound shifts that were typical of Medieval Greek, but were usually not reflected in literary texts, are frequently in evidence here (although sometimes the absence of *tanqîṭ* (dotting) in the manuscript makes it difficult to distinguish

<sup>71</sup> G. Doerfer, “Die Stellung des Osmanischen im Kreise des Oghusischen und seine Vorgeschichte” in Gy. Hazai (ed.), *Handbuch der Türkischen Sprachwissenschaft*, I, (Wiesbaden, 1990), 31-34.

<sup>72</sup> Of the Mamlûk glossaries, only the *Tarjumân* uses ک [k] with three dots over it to represent *g*, see Karamanlioğlu, *Kıpçak Türkçesi Grameri*, 6.

<sup>73</sup> Clauson, *ED*, 809.

<sup>74</sup> N.N. Poppe, *Mongol'skij slovar' Mukaddimat al-Adab*, čast;, I-II (Trudy Instituta Vostokovedenija, XIV, Moskva-Leningrad, 1938), 133; see also Clauson, *ED*, 418.

<sup>75</sup> Clauson, *ED*, 584, 904.

some of these changes : *kt*, *ht* > *ht* (κτ, χθ > χτ, cf. *oh̄to* [ὀχτῶ] “eight” < ὀκτώ), *pt*, *ft* > *ft* (πτ, φθ > φτ, cf. *often* [ὀφτόν] “roasted, grilled” < ὀπτός), *st* > *st* (σθ > στ), *sh* > *sk* (σχ > σκ, cf. *skise* [σκίσε] “tear ! split !” < σχίζω). Typical of “archaic” elements are forms such as *eyidi* “she-goat” (Class. αἰγίδιον < αἶξ, Mod. γίδι “goat”) or *erkos* “pus” (< Class. ἔλκος “wound, festering wound, sore ulcer”). The specific features of the Greek of the Hexaglot, such as the presence of an “intrusive” final *-on*, *-an* in place of *-os*, *-a* (e.g. *glosan* “tongue” for *glossa* [γλώσσα] still found in Modern Cypriot), point, most probably, to the Anatolian-Cypriot group of Greek dialects.<sup>76</sup> Also indicative of Anatolian connections is the presence of Turkic loanwords (e.g. *dağarjuki* [δαγαρτζούκι] “knapsack” < *tağarčuq*, *dağarčuq*, *takas* [τακάς] “goat < *teke*). Overall, the Hexaglot material shows a number of “archaic features” typical of Middle Greek and a number of phonemic and semantic features that connect it with the Anatolian-Cypriot grouping of dialects.

Aside from some glosses in Hebrew texts from Byzantine Jews and a few transcription texts of Greek in Hebrew letters there is little in the way of transcriptions of a living Greek dialect outside of the Graeco-Roman literary tradition. In Arabic script there are the Greek verses of the famous šūfī mystic Jalāl ad-Dīn Rūmī (1207-1273) and his son, Sultān Veled (1226-1312), addressed to the Central Anatolian (most probably Konya) Greek speakers of their era.<sup>77</sup> These do not make use of a the *plene* system that is largely in evidence in our text. The *Hexaglot*, then, is the most extensive transcription text of Middle Greek.

### Armenian

Armenian has been a written language since the fifth century. The classical tongue (*Grabar*) continued as a literary language until the nineteenth century. The numerous modern Armenian dialects, divided into main two branches, Eastern and Western, have their origins in Middle Armenian (twelfth-sixteenth century) while Modern literary Armenian may be dated to the seventeenth century. Eastern Armenian is spoken in the Republic of Armenia and in neighboring Iran. Western Armenian, which was centered in Anatolia, is spoken in Turkey and in the Armenian diaspora in the Near East and elsewhere

<sup>76</sup> See Golden, “The Byzantine Greek Elements” *AEMAE*, V (1985 [1987]), 44-46, 47-51, see there for a full analysis of the Greek entries.

<sup>77</sup> G. Meyer, “Die griechischen Verse im Rabābnāma” *Byzantinische Zeitschrift*, 4 (1895), 401-411; P. Burguière, R. Mantran, “Quelques vers grecs du XIII<sup>e</sup> siècle en caractères arabes” *Byzantion*, 22 (1952), 63-80.

(including the Republic of Armenia). Both employ the same alphabet but with differing pronunciation. That of Eastern Armenian is closer to *Grabar*. The dialect represented in the *Hexaglot*, stemming, in all likelihood, from Cilician Armenia, shows, as one would expect, features of Western Armenian. The following are of significance for our text : Է (initial *ye-*, *e*) and Է̄ (*ē*) have merged as *e*, except Է remains *ye-* in initial position. The letters ռ (initial *vo-*, *o*) and օ (*o*) are identical. The following consonant shifts, found in many but not all of our entries, occurred in Western Armenian :

բ b > p	ծ c > dz	ց c' > c
պ p > b փ	պ' > p	ձ dz > c
գ g > k	ճ ճ' > j	չ ճ' > չ
կ k > g	ք k' > k	ջ j > չ
դ d > t		
տ t > d	թ t' > t	
վ v and ւ w have become v.		

<sup>78</sup>

### *The Rasûlids*

#### *Origins*

The lands over which the Rasûlids ruled, the home of ancient South Arabian states (Ma'în, Qatabân, Saba and the Ḥaḍramawt) and the Ḥimyar state of late antiquity and the early Middle Ages, were fashioned into a more or less unified polity by the Ayyûbids. There is no need for us to detail the complicated dynastic histories of the various houses, both indigenous and non-Yemeni, which had earlier held power in Ṣanâ'â', Zabîd and other capital cities. The most long-lived of them was that of the Zaydî imâmate founded by the 'Alid Yaḥyâ b. al-Ḥusayn who established himself in the region in 284/897. His descendants retained direct political authority in some regions until 1962. The rulers of Egypt, such as the Fâtîmids and their successors, the Ayyûbids and Mamlûks, often dispatched subordinates to rule such regions of Yemen that they could bring under their control. Invited into the region by one of the contending factions in 569/1173, the Ayyûbids brought with them an army consisting largely of Turkic and Kurdish horsemen, military formations that were typical of the Seljuk era.<sup>79</sup>

<sup>78</sup> For Classical Armenian, see É.G. Tumanjan, *Drevnearmjanskij jazyk* (Moskva, 1971), 15-72. On the pronunciation of Modern Western Armenian, see K. B. Bardakjian, R.W. Thomson, *A Textbook of Modern Western Armenian* (Delmar, New York, 1977), 5-8.

<sup>79</sup> See the overview of Islamic Yemeni history in G. R. Smith, "The Political History of the Islamic Yemen down to the first Turkish Invasion (1-945/622-1538)" in W. Daum (ed.), *Yemen : 3000 Years of Art and Civilization in Arabia Felix* (Innsbruck-Frankfurt-am-Main,

The Rasûlids were one of a number of Turkic dynasties that came to power in the declining years of the Seljuk state. They were descendants of Muḥammad b. Hârûn who received the nickname *rasûl* ("messenger") in the service of the ʿAbbâsîd caliphs in the twelfth century. The dynasty was of Turkic origin. Later, official Rasûlid histories, promoted the idea that they were of Arab (Ġassânîd) descent, but had emigrated to Byzantine territories and thence to the Türkmen lands. Here, amidst the "Manjik" tribe (presumably a grouping or clan of the Oġuz<sup>80</sup>), they intermarried and Turkicized. Subsequently, during the time of Muḥammad b. Hârûn, they entered Ayyûbid service in the lands of the Eastern Mediterranean littoral. They came to Yemen together with their overlords, the Ayyûbids in the last quarter of the twelfth century, perhaps with the army led by Tûrânşâh, brother of Saladin which arrived in Yemen in 569/1173 or with troops of Tuġtekin b. Ayyûb a decade later. When the Ayyûbids faded and finally left Yemen, in the 1220's, in their charge, expecting, but never able to return, the Rasûlids emerged on their own.<sup>81</sup> The ʿAbbâsîd Caliph al-Mustaṣṣir legitimized their position as the rulers of Yemen in 632/1235, on the very eve of the Mongol invasion of the Near East. Thus, the Rasûlid Nûr ad-Dîn al-Ġassânî to whose care Yemen had been entrusted by the Ayyûbids, now became al-Malik al-Manşûr ʿUmar I b. ʿAlî b. Rasûl (1229-1250) and it is he who established the dynasty as an independent polity.

Building on the Ayyûbid conquests and administrative structure, the Rasûlid state came to encompass the Tihâma, the Red Sea coastal plains and the region as far north as Şanʿâʿ. Parts of modern ʿUman were also periodically brought under their sway. Rasûlid rule assured the dominance of Sunnî Islam in the South.<sup>82</sup> Beyond this domain lay the territory of the Shiʿite Zaydî imâmate. With their capital at Taʿizz, the Rasûlid house, which produced

1988), 129-139, reprinted in his *Studies*.

<sup>80</sup> The "Menjik" are not noted by Sümer in his fundamental study of the Oġuz tribes, *Oġuzlar*. This name may perhaps be a corruption of *Mengüjek*, cf. the eponymous founder of a principality (*beylik*) in Eastern Anatolia (Erzincan, Divriği, Kemaḥ) which first comes into prominence ca. 1118, see N. Sakaoġlu, *Mengücek Oġulları* (Istanbul, 1971), O. Turan, *Doġu Anadolu Türk Devletleri Tarihi* (Istanbul, 1973), 55-79, F. Sümer, *Doġu Anadolu'da Türk Beylikleri* (Ankara, 1990), 1-14.

<sup>81</sup> On Ayyûbid-Rasûlid relations in Yemen, see G. R. Smith, "The Ayyubids and Rasulids - The Transfer of Power in 7th/13th Century Yemen" *Islamic Culture*, 43/3 (1969), 175-188, reprinted in his *Studies on the Medieval History of the Yemen and South Arabia* (London, 1997).

<sup>82</sup> See discussion in Smith, "Yemenite History - Problems and Misconceptions" *Proceedings of the Seminar for Arabian Studies*, 20 (1990), 137, 139 who notes that the prevalence of Sunnî Islam in the South long antedated Rasûlid rule.

a number of intellectually active and gifted rulers, reached the zenith of its power under °Umar I's son, al-Malik al-Muẓaffar Yûsuf I (1250-1295). With control over Aden, their principal port, the Rasûlids oversaw a state that was actively involved in the Indian Ocean and East-West trade. Various goods from the Chinese, South and Southeast Asian commercial spheres (spices, perfumes, cloths) came through Aden to the Mediterranean lands. In return, products from Egypt and North Africa (textiles, lead, kohl) were shipped to the East. They maintained close ties with the Mamlûks who had succeeded to the Ayyûbid mantle in Egypt and Syria where many of their bureaucrats and officials received their training.

In the early fifteenth century, following the death of al-Malik al-Nâsir Aḥmad (803-827/1400-1424), the dynasty unraveled in a series of domestic revolts of mamlûks and amîrs exacerbated by the ravages of the plague.<sup>83</sup> In 858/1454, they were defeated by the Ṭāhirids, a local family who succeeded to many of their holdings.<sup>84</sup>

### *The Author*

Al-Malik al-Afḍal al-°Abbâs b. °Alî (764-778/1363-1377) in the course of his reign faced rebel amîrs and tribesmen in Tihâma and elsewhere. Towards the end of his reign, the Zaydî imâm Ṣalâḥ b. °Alî was making inroads in the troubled Tihâma, being pushed out only in the year before our author's death. Al-Malik al-Afḍal made his mark as a man of learning rather than as a warrior and statesman. He was the author of a compendium or miscellany (*majmû'a*) of scholarly, practical and entertaining treatises entitled *Fuṣûl Majmû'a fî'l-Anwâ' wa'l-Zurû' wa'l-Ḥiṣâd*. In following these pursuits, al-Malik al-Afḍal was keeping with older, family literary interests. Among the wide range of topics included in his miscellany are materials relating to astronomy and astrology, calendrical systems, agriculture, animal husbandry, warfare, military technology and terminology, court protocol, health, medical and medicinal matters, diet and food, geography, genealogy, fiscal matters, political theory and an extraordinary series of *vocabulary*,<sup>85</sup> the *Rasûlid Hexaglot*. There is, in addition, a brief Arabic-Ethiopian (Ḥabašî) glossary

<sup>83</sup> An excellent summary of Rasûlid history can be found in the article "Rasûlids" by G. Rex Smith in the *Encyclopaedia of Islam*<sup>2</sup>, viii/fasc.137-138, 455-457. See also the brief outline in Bosworth, *The New Islamic Dynasties*, 108-109.

<sup>84</sup> G. Rex Smith, "The Ṭāhirid sultans of the Yemen (858-923/1454-1517) and their historian Ibn al-Dayba" *Journal of Semitic Studies*, 29 (1984), 141-154.

<sup>85</sup> See *The Cambridge History of Arabic Literature. °Abbâsid Belles-Lettres*, ed. J. Ashtiany et al. (Cambridge, 1990), 461-462 and *EF*, viii/fasc. 137-138, 457.

elsewhere in the codex (pp. 217-219). The organization of the *Hexaglot* and the transcription system employed in our edition are discussed below. However, before turning to the text itself, it is essential to place it in the wider Eurasian cultural context of its era. Yemen had long been one of the hubs of the Indian Ocean trade and a connecting link to Western Asia and the Mediterranean world. The *Periplus Maris Erythraei*, most probably composed in the first century AD by a Greek-speaking merchant from Egypt, notes “Prosperous Arabia” (Ευδαίμων Ἀραβία, cf. also *Arabia Felix* of the Romans), in this instance most probably standing for Aden, as the meeting place of ships coming from India and Egypt.<sup>86</sup> Al-Muqaddasî (ca. 985) calls it the *dihlîz* (“entryway”) to China and the “port” (*furda*) of Yemen, serving also as the “granary” (*hizâna* or “treasure house”) of the Arab West (*al-Mağrib*) and “treasure trove” (*maʿdin*) of trading goods.<sup>87</sup> Marco Polo, a contemporary of early Rasûlid rule, reports that Aden was the “best port on the sea where all the ships of the merchants of Indie come with all their wares.” The trade went in both directions.<sup>88</sup> Ibn Baṭṭûta (d. 1368), who visited the region and has a brief account of the customs of the Rasûlid rulers, gives a list of Indian coastal towns whose ships regularly called here. Aden was, he notes, the abode of Indian and Egyptian merchants.<sup>89</sup> Given these long-standing connections with East and West, the mix of peoples, languages and cultures in its commercial dealings and its more immediate relations with the Mongol and Mamlûk worlds, Yemen was, indeed, a likely site for the composition of treatises such as the *Hexaglot*.

<sup>86</sup> L. Casson (ed. trnas.), *The Periplus Maris Erythraei* (Princeton, 1989), 6-10, 64/65. On the medieval port of Aden, see R> B/ Serjeant, “The Ports of Aden and Shihir (Mediaeval Period)” in his *Studies in Arabian History and Civilization* (London, 1981), 207-224.

<sup>87</sup> Al-Muqaddasî, *Aḥsan at-Taqâsîm fî Maʿrifat al-Aqâlîm*, ed. M. Maḥzûm (Beirut, 1408/1987), 84.

<sup>88</sup> Marco Polo, *The Description of the World*, trans. A. C. Moule and P. Pelliot (London, 1938), I, 440-441.

<sup>89</sup> Ibn Baṭṭûta, *Rihla*, ed. K. al-Bustânî (Beirut, 1384/1964), 251.

## THE RASÛLID HEXAGLOT IN ITS EURASIAN CULTURAL CONTEXT

Thomas T. Allsen

The *Rasûlid Hexaglot*, although unique in the number and combination of languages registered, is in other respects quite representative of its age, an age of heightened interest in and intense fascination with foreign tongues and scripts. This attraction to other's languages, so evident throughout the thirteenth and fourteenth centuries, extended across the whole of the Eurasian landmass. While a complex phenomenon that cannot be reduced to a single cause, it is nonetheless clear that this interest was linked in large measure to the rise and expansion of the Mongolian Empire, a vast transcontinental polity which at its height held dominion over territories from Korea to Mesopotamia and from Poland to Vietnam. Indeed, no pre-modern state had ever been confronted with such daunting problems of communication and control. The Mongols' political and cultural use of diverse languages and scripts in the management of their domains constitutes, therefore, an appropriate point of departure for an exploration of this intensified interest in the words of others.

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Prior to Činggis Qan's political unification of the eastern steppe in 1206, the Mongols did not have a written language, nor any pressing need for one. Like most other nomadic peoples of the steppe, state formation provided the principal motive for literacy. In the Mongolian case, Činggis Qan, sometime after 1204, ordered that his native tongue be reduced to writing through the medium of the Uyğur alphabet used by the sedentary, Turkic-speaking population of Turfan and neighboring oases.<sup>1</sup> This choice meant that the first generation of imperial administrators was drawn largely from the Uyğurs and from the smaller Nestorian Christian communities of Inner Asia, whose liturgical language, Syriac, was written in an alphabet ancestral to the Uyğur-Mongolian.<sup>2</sup>

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<sup>1</sup> What is known of the adoption and the adaptation of the Uyğur script to Mongolian is clearly laid out in D. Kara, *Knigi mongol'skix kočevnikov* (Moscow 1972), 15-20.

<sup>2</sup> The first to make this connection was the Franciscan Friar William of Rubruck, who traveled to Mongolia in the 1250s. See Christopher Dawson, ed., *The Mongol Mission: Narratives and Letters of the Franciscan Missionaries in Mongolia and China in the Thirteenth and Fourteenth Centuries* (New York 1955) 142 and Peter Jackson, tr. and David Morgan,

While tradition has it that Činggis Qan ordered the new script taught to his sons, it is doubtful that many princes of this era were literate. Nevertheless, the written word rapidly acquired a power and importance for the Mongolian elite. By the 1230s, as the famed Persian historian Rašîd al-Dîn (d. 1318) succinctly noted, “everyone [of the Činggisid princes] had appointed one of their courtiers to write down their words.”<sup>3</sup> The script itself became so famous and recognizable that a Persian poet could invoke the Uyğur alphabet, which is written vertically, as a metaphor for hanging tresses of hair.<sup>4</sup>

Yet despite its widespread use, the Uyğur alphabet had serious drawbacks, principally the similarity of some of the consonant signs and the limited stock of vowel signs. Under Qubilai (r. 1260-94), the founder of the Yuan dynasty of China (1271-1368), efforts were made to correct these ambiguities in sound and meaning; the solution was an entirely new alphabet devised by ‘P’ags-pa (1235-80), a Tibetan lama in Qubilai’s service. At the latter’s request, ‘P’ags-pa fashioned a new script, derived from the Tibetan, for use throughout the Yuan realm.<sup>5</sup> With the full backing of the court, the new “National Script” was officially introduced in 1269 and continued in use down to the end of the dynasty. Besides Mongolian, the new alphabet, also called the “Square” or ‘P’ags-pa script, was used to write Sanskrit, Tibetan, Turkic and Chinese.<sup>6</sup> Because it was designed from the first to represent all the sounds of Mongolian and Chinese, the ‘P’ags-pa script effectively reproduced Chinese texts. This above all distinguishes the ‘P’ags-pa transcription texts from earlier attempts in Tibetan, Brahmi and Uyğur. These writing systems were simply unable to render the unique sounds of Chinese with their limited repertoires of signs.<sup>7</sup> The National Script was thus widely and successfully used to write Chinese and in fact there are more extant ‘P’ags-pa monuments in Chinese than in Mongolian. These include didactic works such as the *Po-chia hsing*, “The Classic of Names,”

ed., *The Mission of Friar William of Rubruck* (London 1990), 157.

<sup>3</sup> Rašîd al-Dîn, *Jâmi‘ al-Tavârih*, v. 1, ed. B. Karîmî (Tehran 1959) 549 and Rashîd al-Dîn, *The Successors of Genghis Khan*, tr. John A. Boyle (New York 1971), 155.

<sup>4</sup> Vladimir Minorsky, “Pûr-i Bahâ’s ‘Mongol’ Ode,” *BSOAS*, 18 (1951), 264 and 268.

<sup>5</sup> Luciano Petech, ‘P’ags-pa,” *In the Service of the Khan: Eminent Personalities of the Early Mongol-Yuan Period (1200-1300)*, ed. Igor de Rachewiltz et al. (Wiesbaden 1993) 646-54 and Gerard Clausen, “The HP’ags-pa Alphabet,” *BSOAS*, 22 (1959), 300-23.

<sup>6</sup> Erich Haenisch, “Die Schriftfrage im Mongolischen Ostreich,” *Oriente Poliano* (Rome 1957) 103-10. The extant Mongolian materials have been collected and studied by Nicholas Poppe, *The Mongolian Monuments in hP’agspa Script*, 2nd ed., ed. John R. Krueger (Wiesbaden 1957).

<sup>7</sup> Louis Ligeti, “Trois notes sur l’écriture ‘Phags-pa,” *AOH*, 13 (1961) 201-02.



as well as numerous official and private seals.<sup>8</sup>

But despite these technical successes and the court's support, the National Script never seriously challenged the traditional Chinese writing system, the characters so closely identified with Chinese culture, nor did it displace, as originally intended, the Uyğur alphabet for Mongolian. Throughout the Yuan era the majority of documents and inscriptions in Mongolian, including those sponsored by the court, were written in Uyğur. The preeminence and prestige accorded the Uyğur script (and language) is attested as well in the western parts of the empire where it was long used for both administrative and literary purposes.<sup>9</sup>

The Mongolian court in China not only experimented with scripts, one of which, the 'P'ags-pa, they promoted as a potential international writing system, they also eagerly embraced and encouraged printing in various languages. While the basic technology unquestionably came from China, an analysis of the Mongolian word stock relating to printing and bookmaking strongly suggests that the Uyğurs were primarily responsible for introducing their Činggisid overlords to this medium.<sup>10</sup>

The materials printed in the Yuan realm varied widely in subject matter. Among others, there were the "many little pamphlets . . . called *tacui*," which, according to Marco Polo, the court astrologers prepared and sold to supplement their income.<sup>11</sup> These personal horoscopes, whose name derives from the Arabic *taqwīm*, "calendar" or "almanac," were quite popular, and fragments of a Mongolian calendar block printed in the Uyğur script, dating to 1349, have been recovered in East Turkestan.<sup>12</sup> The Yuan court itself subvented publication of translations of the Buddhist canon. In 1312 a Mongolian version of the *Bodhicaryāvatāra* was, according to its

<sup>8</sup> Louis Ligeti, "Le *Po kia sing* en écriture 'Phags-pa," *AOH*, 6 (1956), 1-52; David M. Farquhar, "Official Seals and Ciphers of the Yuan Period," *Monumenta Serica*, 25 (1966), 362-92; and Paul B. Denlinger, "Chinese in ḥP'ags-pa Script," *Monumenta Serica* 22 (1963) 407-33.

<sup>9</sup> See the discussion of István Vásáry, "Bemerkungen zum Uyğurischen Schrifttum in der Goldenen Horde und bei den Timuriden." *UAI*, new series 7 (1987), 115-26.

<sup>10</sup> A. Róna-Tas, "Some Notes on the Terminology of Mongolian Writing," *AOH*, 18 (1965), 136-39.

<sup>11</sup> Marco Polo, *The Description of the World*, v. 1, tr. À. C. Moule and Paul Pelliot (London 1938) 252. On *taqwīm*, see R. Dozy, *Supplément aux dictionnaires arabes*, v. 1 (Beirut 1991), 435 and George Sarton, "*Tacuinum, taqwīm*," *Isis*, 16 (1928), 490-93.

<sup>12</sup> Herbert Franke, "Mittelmongolische Kalenderfragmente aus Turfan," *Bayerische Akademie der Wissenschaften, philosophisch-historische Klasse, Sitzungsberichte*, 2 (1964), 33-34.

colophon, printed at Tai-tu (Peking) in an edition of 1,000 copies.<sup>13</sup> And this was but a small part of the printing activity of the Yuan dynasty. Throughout the one hundred years of its rule, the central government played an active role in sponsoring and subsidizing publication and encouraged local governments to do the same. This resulted in a large corpus of printed works in Chinese: classics, dynastic histories, literary collections, medical works and Buddhist canon. This was also the era that saw the beginnings of experimentation with moveable type, a technique ultimately perfected by the Koreans.<sup>14</sup>

The enthusiasm of the Yuan court for printing was transmitted to their kinsmen and allies, the Il-khâns of Iran (1256-1335). Rašîd al-Dîn describes accurately the fundamentals of printing as well as Chinese methods of storing and securing the plates. The technology itself was even briefly used in Iran in the famous, and abortive, attempt to introduce paper money, on the Chinese model, into the Il-khân realm in 1294.<sup>15</sup>

Because the Mongols acquired both a literary language and printing in such a short period of time, three generations at most, it is hardly surprising that the spoken word, the older oral tradition, retained its vigor and relevance. The earliest Mongolian account of Činggis Qan's rise to power, the *Secret History*, which is full of epic and folkloristic elements, reflects the continuance of this oral tradition in the Mongols' nascent literary culture.<sup>16</sup> Equally illuminating are Rašîd al-Dîn's remarks on the standing of the spoken word among the Mongolian elite. Describing the situation in the 1230s, he notes "it was the custom that every word which the ruler uttered would be written down daily, and generally they spoke in a rhythmical and obscure idiom." And what was true of Činggis Qan's sons was also true of his great-grandsons. Temür Qaġan (r. 1294-1307), the second ruler of the Yuan, and his main rival, Kamala, purportedly held a contest to determine the right to the throne. The test was the recitation of the aphorisms (*biligs*) of Činggis Qan. Temür triumphed, according to Rašîd al-Dîn, "because being extremely eloquent

<sup>13</sup> Francis W. Cleaves, "The *Bodistw-a Čari-a Awatar-un Tayilbur* of 1312 by Čosgi Odsir," *HJAS*, 17 (1954), 86.

<sup>14</sup> K. T. Wu, "Chinese Printing under Four Alien Dynasties," *HJAS*, 13 (1950), 459-501 and 515-16 and A. P. Terent'ev-Katanskij, *S Vostoka na Zapad: Iz istorii knigi i knigopečataniia v stranax Central'noi Azii, VIII-XIII vekov* (Moscow 1990), 135-36.

<sup>15</sup> Rašîd al-Dîn, *Die Chinageschichte des Rašîd al-Dîn*, tr. Karl Jahn (Vienna 1971), 24-25, German translation and 393r-v, Persian text, and Karl Jahn, "Paper Currency In Iran," *Journal of Asian History* 4 (1970), 120-35.

<sup>16</sup> Käthe U.-Köhalmi, "Sibirische Parallelen zur Ethnographie der Geheimen Geschichte der Mongolen," *Mongolian Studies*, ed. Louis Ligeti (Amsterdam 1970), 264.

and a [fine] reciter, he declaimed the *biligs* beautifully and with a pure accent.”<sup>17</sup> Whether this particular contest is historical or not, there can be no doubt that a leader’s ability to quote “old words” and cite “ancient words” was a matter of some importance for the Mongols.<sup>18</sup>

The persistence of orality serves to underscore the important fact that Mongolian society was one characterized by restricted literacy, which tends to engender heightened respect and even reverence for the written word. This, typically, imparts to texts, written or printed, magical powers and spiritual force. After all, the ability to read and write permits communication over time and space and therefore gives one access to various kinds of esoteric knowledge.<sup>19</sup> This can be seen in the Mongols’ attitude toward the earliest written records of their empire. This collection of documents and narratives, called the *Altan Debter*, “The Golden Book,” was always carefully secured in the treasury of the rulers and placed in the keeping of a trusted, high-ranking official. The actual contents, the data, could be transmitted to outsiders, but the texts themselves could only be viewed and handled by the Činggisids and their closest Mongolian associates.<sup>20</sup> Obviously, these written documents, as physical objects, possessed magical properties that the ruling elite wished to monopolize.

While the native language, in its spoken, written and printed forms was greatly esteemed, so too was the mastery of foreign tongues. In one case at least, linguistic ability is unmistakably associated with wisdom and majesty, two of the principal attributes of kingship. In enumerating the accomplishments and personal qualities of the Il-khân Ġazan (r. 1296-1304), Rašīd al-Dīn tells us that he spoke, in addition to his native Mongolian, “Arabic, Persian, Hindi, Kashmiri, Tibetan, Chinese, Frankish (Farangī) and other languages of which he knew a little.”<sup>21</sup> In the Mongolian world, as we shall see, knowledge of languages always commanded respect and very often conferred status and power.

<sup>17</sup> Rašīd al-Dīn, *Jāmi‘ al-Tavārīḥ*, ed. Karīmī, v. 1, 594 and 781 and Rašīd al-Dīn, *Successors*, 155 and 321.

<sup>18</sup> For examples, see Francis W. Cleaves, tr., *The Secret History of the Mongols* (Cambridge, Mass. 1982), para. 78, 24 and para. 260, 201 and Igor de Rachewiltz, ed., *Index to the Secret History of the Mongols* (Bloomington, Ind. 1972), para. 78, 30 and para. 260, 156.

<sup>19</sup> For a discussion, see Mary Helm, *Ulysses’ Sail: An Ethnographic Odyssey of Power, Knowledge, and Geographical Distance* (Princeton 1988), 99-103.

<sup>20</sup> Rašīd al-Dīn, *Jāmi‘ al-Tavārīḥ*, 2nd ed., v. 1, pt. 1, ed. A. A. Alizade (Moscow 1968), 480. Cf. the comments in the Chinese sources: *Yuan shih* (Peking 1976), ch. 90, 2296 and Wang Shih-tien, *Pi-shu chih* (Taipei 1976), ch. 1, 1a-b.

<sup>21</sup> Rašīd al-Dīn, *Jāmi‘ al-Tavārīḥ*, ed. Karīmī, v. 2, 970.

From time to time claims have been advanced for the special standing of certain languages in the Mongolian Empire. Paul Pelliot, the great French orientalist, argued on several occasions that Persian served as a *lingua franca*. Others have asserted that Turkic or Uyğur predominated and some that Mongolian was the “official” language.<sup>22</sup> Whatever the truth of the matter, the more important point is that numerous languages and writing systems were in simultaneous use throughout the far-flung empire. Consequently, there were few if any states in the pre-modern era whose capacity for translation and interpreting approached that of the Mongolian Empire.

Oral interpreters were always in great demand by nomadic polities for conducting commercial transactions and political negotiations, and for tapping into the esoteric and religious knowledge of sedentary peoples. Such individuals, as Denis Sinor has pointed out, had to be reliable as well as bilingual.<sup>23</sup> In the Mongolian era interpreters were called *kelemeči*. In the *Hexaglot* the Mongolian form, transcribed as *klmâči*, is defined by the Arabic *al-turjumân*, “dragoman.” In Chinese works the same term appears in the transcription *ch’ieh-li-ma- ch’ih* and is usually equated with the Chinese *t’ung-shih*, “oral interpreter,” rather than *i-shih*, “textual translator.” One of the first imperial interpreters encountered in the sources is Yeh-lu A-hai, who rendered Ch’ang Ch’un’s Chinese discourse on Taoist doctrine into Mongolian for Činggis Qan in Afghanistan in 1222.<sup>24</sup> The choice is hardly surprising since Yeh-lu A-hai was a sinicized Qitan whose native tongue was closely related to Mongolian. Indeed, because educated Qitans were generally bilingual and could readily learn Mongolian, they often served as interpreters in the early empire, particularly in East Asia. One of their number, Mai-ko, so pleased Činggis Qan that he was awarded a ceremonial robe of one color, a signal honor in the Mongolian State.<sup>25</sup>

In addition to the oral interpreters, the Mongols developed an elaborate infrastructure to carry out textual translation, initially, of course, for administrative purposes. Some idea of the amount of translation work can

<sup>22</sup> Paul Pelliot, “Les influences iraniennes en Asie Centrale et en Extrême Orient,” *Revue Indochinoise* 18 (1912) 13-15 and again in his *Notes sur l’histoire de la Horde d’Or* (Paris 1950), 164-65. For contrary views, see A. P. Grigor’ev, “Oficial’nyj jazyk Zolotoj Ordy XIII-XIV vv,” *Tjurkologičeskij sbornik*, 1977 (Moscow 1981), 81-89.

<sup>23</sup> Denis Sinor, “Interpreters in Medieval Inner Asia,” *Asian and African Studies*, 16 (1982), 293-320.

<sup>24</sup> Li Chih-chang, *Hsi yu-chi*, in *Meng-ku shih-liao ssu-chung*, ed. Wang Kuo-wei (Taipei 1975), 356 and Li Chih-chang, *Travels of an Alchemist*, tr. Arthur Waley (London 1963), 112-13.

<sup>25</sup> *Yuan shih*, ch. 150, 3550.

be gleaned from the Persian historian Juvaynî, a mid-level official of the Mongolian administration in the Middle East, who visited Qara Qorum in the 1250s. The high officials of the court, in his words, “are served by every type of scribe, scribes for Persian, Uyğur, Chinese, Tibetan, Tangut, etc., so that to whatever locale a decree is to be written, it is issued in the *language and script* of that people.”<sup>26</sup> His observations are nicely confirmed by the Franciscan Friar William Rubruck, also at the capital in 1253-54, who is able to describe quite accurately the writing systems of the Chinese, Tibetans, Tanguts, Uyğurs and “Arabs” (i.e., Persians), all of which were in use in the central chancellery.<sup>27</sup>

Evidence of the government’s linguistic virtuosity can be found in the inscriptions on *p’ai-tzu*, “tablets of authority,” issued during the Yuan. One tablet, recovered in Yang-chou, has Chinese on one side and on the other Persian in the Arabic alphabet and Mongolian in the ‘P’ags-pa script.<sup>28</sup> Money, too, was similarly adorned; most impressive is a coin issued in 1285 that carried inscriptions in four writing systems—Chinese, ‘P’ags-pa, Arabic and Tangut.<sup>29</sup> Public monuments also displayed this characteristic. In addition to the various bilingual Sino-Mongolian inscriptions on stelae, Muḥammad Haidar, a Persian historian who visited Tibet in the sixteenth century, saw there a trilingual inscription in Chinese, Tibetan and Persian which he says dated to the Mongolian era.<sup>30</sup> But the most spectacular display of multilinguality are the Yuan-sponsored inscriptions of 1345 at Chü-yung Kuan, north of Peking; here extensive extracts of Buddhist sutras in Sanskrit, Tibetan, Uyğur, Chinese, Tangut and Mongolian in ‘P’ags-pa were inscribed inside an enormous vaulted portal.<sup>31</sup>

The “private sector,” too, produced its share of multilingual documents. Nestorian Christians in South and East China commonly inscribed

<sup>26</sup> ‘Atâ Malik Juvaynî, *Târ’ih-i Jahânguşâ*, 3 vols., ed. Mirza Muḥammad Qazvînî (London 1912-37), v. 3, 89 and ‘Atâ-Malik Juvaynî, *The History of the World Conqueror*, 2 vols., tr. John A. Boyle (Cambridge, Mass. 1958), v. 2, 607. My italics.

<sup>27</sup> Dawson, ed., *Mongol Mission*, 171-72 and Jackson, *Mission of Friar William of Rubruck*, 203-04.

<sup>28</sup> Igor de Rachewiltz, “Two Recently Published *P’ai-tzu* Discovered in China,” *AOH*, 36 (1982), 414-17. Another trilingual tablet, found near Peking, is described by Poppe, *Mongolian Monuments*, 43 and 102, n. 71.

<sup>29</sup> Hok-lam Chan, “The Yuan Currency System,” in David M. Farquhar, *The Government of China under Mongolian Rule* (Stuttgart 1990), Appendix 3, 452.

<sup>30</sup> Mirza Muḥammad Haidar, *A History of the Moghuls of Central Asia*, tr. E. Denison Ross and ed. N. Elias (New York 1970), 416.

<sup>31</sup> Ed. Chavannes, “Note préliminaire sur l’inscription de Kiu-yong-koan,” *Journal Asiatique*, 4 (1894), 354-73.

the grave stones of their departed co-religionists with commemorative messages in Chinese and Eastern Turkic, the latter executed in the Syriac script.<sup>32</sup> Equally arresting is an Arabic astronomical table (*zīj*) prepared in 1366 for a Činggisid prince in Kansu that has Mongolian and Tibetan glosses, and much Chinese technical terminology transcribed in the Arabic alphabet.<sup>33</sup>

Not surprisingly, the Yuan court sponsored innumerable projects to translate Chinese works into Mongolian. These included various historical materials, mirrors for princes, medical treatises, and classics such as the *Hsiao-ching*.<sup>34</sup> There was also a measure of private translation stimulated by the Yuan cultural environment. It seems likely, for example, that the Mongolian translation of the "Alexander Romance" was produced by private hands. This, the only extant Mongolian literary work of Middle Eastern provenance, probably derives from a Turkic version which itself may go back to an Arabic or Persian text.<sup>35</sup>

The Mongolian court in Iran also encouraged translation and the study of foreign languages. This is dramatically exemplified in the diverse scholarly activities of Rašīd al-Dīn. Some manuscripts attributed to him contain Mongolian glosses in the Uyğur script and in his "Collected Chronicles," a historical compendium commissioned by Ġazan, he discusses in some detail the lexical differences among the Mongolian dialects spoken in Siberia and the steppe.<sup>36</sup> Further, he carefully investigated the Chinese literary language with the aid of a native informant and provides his readers with an accurate and very positive assessment of the Chinese writing system.<sup>37</sup> Even more stunning, however, is the fact that in preparing his great compendium, the first systematic and comprehensive history of Eurasia,

<sup>32</sup> S. Murayama, "Eine nestorianische Grabinschrift in türkischer Sprache aus Zaiton," *UAJ*, 35 (1964), 394-96 and Geng Shimin, Hans-Joachim Klimkeit and Jens Peter Laut, "Eine neue nestorianische Grabinschrift aus China," *UAJ*, new series 14 (1996), 164-75.

<sup>33</sup> Herbert Franke, "Mittelmongolische Glossen in einer arabischen astronomischen Handschrift von 1366," *Oriens*, 31 (1988), 98-103.

<sup>34</sup> For an overview of these efforts, see Walter Fuchs, "Analecta zur mongolischen Uebersetzungsliteratur der Yuan-zeit," *Monumenta Serica*, 11 (1946), 40-54. See also Igor de Rachewiltz, "The Preclassical Mongolian Version of the *Hsiao-ching*," *Zentralasiatische Studien*, 16 (1982) 15-17.

<sup>35</sup> Francis W. Cleaves, "An Early Mongolian Version of the Alexander Romance," *HJAS*, 22 (1959), 26-27. For cultural background, see John A. Boyle, "The Alexander Legend in Central Asia," *Folklore*, 85 (1974), 217-28.

<sup>36</sup> Louis Ligeti, *Monuments préclassiques*, v. 1, *XIII<sup>e</sup> et XIV<sup>e</sup> siècles* (Budapest 1972), 266 and Rašīd al-Dīn, *Jāmi' al-Tavārīḥ*, ed. Alizade, v. 1, pt. 1, 222 and 461-62.

<sup>37</sup> Karl Jahn, "Wissenschaftliche Kontakte zwischen Iran und China in der Mongolenzeit," *Anzeiger der phil.-hist. Klasse der Österreichischen Akademie der Wissenschaft*, 106 (1969), 206-08.

Rašîd had access, either in the original or through translations, to an amazing array of sources: Persian, Arabic, Hebrew, Chinese, Turkic, Mongolian, Latin, as well as some Indian material.<sup>38</sup>

His wide ranging tastes and interests extended as well to Chinese science. Under his auspices, and with the support of the Il-khân court, a number of Chinese works on statecraft, law and medicine were translated into Persian, some of which, a treatise on sphygmology or pulse lore, are still extant.<sup>39</sup>

In Iran as in China there was Mongolian interest in foreign belles lettres. Malik Iftiḥâr al-Dîn Muḥammad b. Abû Naṣr of Qazvîn, a Persian servitor of the Mongols in the thirteenth century, was a noted expert in philology and, according to the testimony of his fellow townsman Ḥamd-Allâh Mustawfî, the Malik undertook translations, now lost, of the *Book of Sinbad* into Turkic and the *Book of Kalîlah and Dimnah* into Mongolian.<sup>40</sup>

\* \* \*

Given the importance of translation in the political and cultural life of the empire, the Mongols took great pains to secure an adequate supply of competent linguists. Knowledge of scripts and languages was well rewarded and a means of rapid advancement in the imperial administration. This was the case, I believe, because unlike dynasties of Chinese origin who needed interpreters mainly for the conduct of external relations, an intermittent activity, those of Inner Asian origin needed such specialists for internal administration, an ongoing, day-to-day activity. Consequently, language specialists were more ubiquitous, visible, and always enjoyed much higher status in dynasties of foreign conquest than in the home-grown, Chinese

<sup>38</sup> John A. Boyle, "Rašîd al-Dîn: The First World Historian," *Iran*, 9 (1971), 14- 26 and Karl Jahn, "Rašîd al-Dîn as World Historian," *Yadname-ye Jan Rypka* (Prague and The Hague 1967), 79-87. For a study of his Indic sources, see Karl Jahn, "Kamlashrî—Rašîd al-Dîn's 'Life and Teaching of Buddha'," *Central Asiatic Journal*, 2 (1958), 99, 105 and 120.

<sup>39</sup> A. M. Muginov, "Persidskaja unikal'naja rukopis Rašîd al-Dîna," *Učenyje Zapiski instituta vostokovedenija*, 16 (1958), 369 and 374 and Jutta Rall, "Zur persischen Übersetzung eines *Mo-chüeh*, eines chinesischen medizinischen Textes," *Oriens Extremus*, 7 (1960), 152-57.

<sup>40</sup> Ḥamd-Allâh Mustawfî Qazvînî, *The Ta'rîkh-i Guzîdah or 'Select History'*, pt. 2, tr. Edward G. Browne (Leiden 1913), 233-34. The Mongols' fascination with *Kalîlah and Dimnah*, a cycle of animal fables, is evidenced by an illustrated manuscript of its Persian text produced under the patronage of the Il-khân court in the early fourteenth century. See Jill Sanchia Cowen, *Kalila wa Dimna: An Animal Allegory of the Mongol Court* (Oxford 1989), 3-11.

variety.<sup>41</sup>

The prestige the Mongols attached to this occupation is often remarked in the sources. One European account, speaking of the early empire, asserts that “Tartar interpreters” took ceremonial precedence over the princes and envoys “entrusted to their care.”<sup>42</sup> Juvaynî, writing in the 1260s, notes with distaste that many parvenus had entered Mongolian service in Iran, displacing the local elite. These lower-class upstarts, he continues contemptuously, “proclaim the Uyğur language and script to be the height of learning and knowledge.”<sup>43</sup> And well they might, for knowledge of Mongolian and Uyğur was the vehicle many rode to positions of power and profit. Data from the far more abundant Chinese sources fully corroborate Juvaynî’s testimony on this score and add revealing detail about the patterns of recruitment and promotion of language specialists. In some cases such people came to the Mongolian court seeking employment. During the early years of the empire many Central Asians, particularly those with merchant backgrounds, gained entrée and obtained advancement as translators.<sup>44</sup> Others, however, were sought out by the court and in some instances were personally recruited by the emperor. When, for example, Qubilai was made aware of the linguistic attainments of the Kashmiri Teke (T’ieh-ko) and the Uyğur Arğun Sarıg (A-lu-hun Sa-li), he immediately enrolled them in the imperial guard, where they launched successful careers.<sup>45</sup> By far the most famous of Qubilai’s numerous “linguistic finds” was Marco Polo. The reasons for his acceptance at court are clearly delineated in the account of his travels:

Now it happened that while he stayed at the court of the great kaan[Qubilai] this youth, to wit Marc the son of Master Nicolau, being of a very distinguished mind, learnt the customs and uses of the Tartars and their language and their letters and their archery so well that it seemed a wonder to all; for I tell you quite truly that before a great deal of time after he came to the court of the great lord, he knows several languages and four other different letters and writings so

<sup>41</sup> For the contrast in the status of interpreters in Chinese and non-Chinese regimes, see Michael R. Drompp, “A Note on Interpreters of Turkic Languages in Late T’ang China,” *Altaic Religious Beliefs and Practices*, ed. Géza Bethlenfalvy, et al. (Budapest 1992), 103-09 and Yao Ts’ung-wu, “Liao Chin Yuan shih-chi t’ung-shih k’ao,” *Wen shih che hsüeh-pao*, 16 (1967), 207-21.

<sup>42</sup> R. A. Skelton, tr., *The Vinland Map and the Tartar Relation*, rev. ed. (New Haven, Conn. 1995), 96 and 97.

<sup>43</sup> Juvaynî, *Tar’rîh-i Jahnguşâ*, v. 1, 4-5, v. 2, 226-27 and 260 and Juvaynî, *History of the World Conqueror*, v.1, 7-8, v. 2, 490-91 and 523.

<sup>44</sup> Su T’ien-chüeh, *Yuan wen-lei* (Taipei 1967), ch. 57, 19b.

<sup>45</sup> *Yuan shih*, ch. 125, 3075 and ch. 130, 3175.



that he could read and write in any of these languages very well.<sup>46</sup>

Whether literally true or not, young Marco was no doubt “hired” because of his facility with languages. As such, he must be accounted among the hundreds of multilingual merchants who found warm welcome and profitable employment with Mongolian rulers across Eurasia.

While well known to posterity, Polo never rose high in Mongolian service and in his own day acquired little acclaim. Other language specialists, however, did achieve celebrity and high office. ‘Isa (Ai-hsieh), an Eastern Christian from Syria, traveled to Mongolia in the 1240s where he was introduced at court by his co-religionist Rabban Ata. Famed for his knowledge of western languages, Ai-hsieh served the court as a physician and astrologer. During Qubilai’s reign he moved to China and established the Bureau of Western Astronomy and the Imperial Dispensary in Peking. In 1285 he went to Iran on an embassy and appears in Rašīd al-Dīn’s history as ‘Isa *kelemeči*, “Jesus the Interpreter.” He returned to Qubilai’s court in 1287 and died, a much honored figure in China, in 1308.<sup>47</sup> His contemporary Bolad Aqa, who held a series of sensitive posts under Qubilai, also served from time to time as an oral interpreter and as a textual translator, in both cases rendering Mongolian into Chinese.<sup>48</sup> In the fourteenth century, Čaġan (Ch’a-han), whose family came from Balkh in Afghanistan, held a number of responsible military and civilian offices at the Yuan court but was chiefly famous as a translator of Chinese works into Mongolian.<sup>49</sup> Being a “language officer” in the Mongolian realm was in no sense limiting; on the contrary, it was a key that opened many doors.<sup>50</sup>

Since language learning and language competence was such a political asset, it became in Yuan China as in Il-khān Iran the source of considerable bureaucratic and cultural controversy. While translators and interpreters entered service as clerks, who lacked formal grades like regular officials, they were often promoted to high position. This led to complaints from

<sup>46</sup> Polo, *Description of the World*, 85-86.

<sup>47</sup> Ch’eng Chu-fu, *Ch’eng Hsüeh-lou wen-chi* (Yuan-tai chen-pen wen-chi hui-k’an, ed.: Taipei 1970), ch. 5, 3a-4b.

<sup>48</sup> *Ta-yuan sheng-cheng kuo-ch’ao tien-chang* (repr. of the Yuan ed.; Taipei 1976), ch. 30, 11a.

<sup>49</sup> *Yuan shih*, ch. 137, 3309-1 and Fuchs, “Analecta zur mongolischen Uebersetzungsliteratur,” 62-64.

<sup>50</sup> There was solid precedent for this. For example, the Liao dynasty (907-1125) founded by the nomadic Qitan, selected as their military governor of Shansi a man of “barbarian origin” who began his career as a Qitan interpreter. See Yeh Lung-li, *Ch’i- t’an kuo chi* (Shanghai 1985), ch. 19, 186.

Chinese officials such as Hsü Yu-jen, who argued in 1337 that those best equipped to govern, the Confucian scholars, were constantly passed over in favor of the ubiquitous “interpreters [*t’ung-shih*] and their like.”<sup>51</sup> The court, however, was not moved by his protestations and recommendations; an imperial decree issued in the same year ordered that all central, regional and local government organs must employ Mongols and their closest allies, the “miscellaneous category persons [*se-mu-jen*],” for the most part Central and Western Asians. Further, it was decreed that North and South Chinese were prohibited “from studying Mongolian and *Se-mu* writing systems [*wen-tzu*].”<sup>52</sup> Language knowledge and political power were intimately linked for the Mongols.

Mongolian courts, therefore, acted as magnets attracting language specialists. Indeed, the Mongolian Empire, which regularly moved government personnel and subject peoples from one linguistic zone of their vast domains to another, was a natural breeding ground for interpreters. Carpini, traveling through the empire in the 1240s, and Rubruck in the next decade, encountered many multilingual persons: Russians and Hungarians who knew Mongolian, a French woman and an Englishman who knew “Coman” or Qipčaq Turkish.<sup>53</sup> As was true of many other occupational specialties, the position of interpreter tended to become hereditary under the Mongols. The Tangut Hsing Chi, according to his biography in the Yuan Dynastic History, was the fourth generation of his family to serve the court as a *kelemči* (*ch’ieh-li-ma-ch’ih*).<sup>54</sup>

Competent oral interpreters were, in all likelihood, easier to find than textual translators. Here the demand was so great that the Mongols established institutions to train the needed personnel. The earliest were in North China. P’eng Ta-ya and Hsü T’ing, Sung ambassadors to the Mongolian court in the 1230s, noted that “the schools of Yen-ching [Peking] for the most part teach the Uyğur script and the translation of the Tatar [Mongolian] language. As soon as one is able to translate the language, then one becomes a translator.”<sup>55</sup> After 1260 the Yuan court began to encourage Mongols to learn Chinese and to this end attached language schools to military units to create a cadre of Mongols who could take a direct hand in the administration

<sup>51</sup> *Yuan shih*, ch. 142, 3405.

<sup>52</sup> *Yuan shih*, ch. 39, 839.

<sup>53</sup> Dawson, ed., *Mongol Mission*, 66 and 177 and Jackson, *Mission of Friar William of Rubruck*, 212.

<sup>54</sup> *Yuan shih*, ch. 144, 3438.

<sup>55</sup> *Hei-ta shih-lüeh*, in *Meng-ku shih-liao ssu-chung*, ed. Wang, 483.

of China.<sup>56</sup> Because of the many Muslim (Hui-hui) scribes and copyists employed by the Yuan court, schools were created to encourage the study of the “Muslim” language. In 1289 a Muslim National College (Hui-hui *kuo-tzu hsüeh*), attached to the famed Han-lin Academy, was established. A Muslim National Institute (Hui-hui *kuo-tzu chien*) was founded in 1314 but abolished in 1320 and its functions turned over to the Bureau for Communication (*T’ung-cheng Yuan*).<sup>57</sup> What particular Muslim language was intended by “Hui-hui” is not made explicit in the Chinese sources, but Huang Shijian’s recent study of the problem convincingly demonstrates that it was Persian.<sup>58</sup>

The background of the translators, interpreters and others engaged in language study during the Yuan has yet to be investigated systematically. While comprehensive statistics are lacking, anecdotal evidence suggests that they were a diverse lot, representing the major ethnolinguistic and communal groups of the empire, and indeed of much of Eurasia. From the famous Sino-Mongolian inscriptions we know of Mongols who rendered Chinese texts into their native language.<sup>59</sup> More impressively, a Mongolian lama, Shes-rab Sen-ge, translated Buddhist texts from both Tibetan and Uyğur.<sup>60</sup> Still, Mongols were a decided minority in this profession, most of whom were *se-mu-jen* and Chinese. According to an imperial decree issued in 1297 the majority of those studying Mongolian were Muslims (Hui-hui) and Uyğurs (Wei-wu-erh).<sup>61</sup> Another glimpse into their backgrounds is afforded by the composition of a committee formed in 1285 to compile a new and comprehensive catalog of the Chinese *Tripitaka* or Buddhist Canon. The committee charged with its execution included lecturers, redactors, collators, preceptors and translators. Of its twenty-nine members, there were fourteen Chinese, seven Uyğurs, six Tibetans, one Indian and one sinicized Jürchen. The non-Chinese component contained all the translators, one of whom, the Uyğur Karandas, knew Tibetan, Sanskrit and Chinese in addition to his

<sup>56</sup> Hsiao Ch’i-ch’ing, “Yuan-tai Meng-ku jen ti Han-hsüeh,” *Kuo-chi Chung-kuo pien-chiang hsüeh shu hui-i lun wen-chi* (Taipei 1985), 370-74 and 427.

<sup>57</sup> *Yuan shih*, ch. 15, 322; ch. 25, 565; ch. 27, 601; ch. 81, 2028; ch. 85, 2123 and 2124; ch. 86, 2179; and ch. 87, 2190.

<sup>58</sup> Huang Shijian, “The Persian Language in China during the Yuan Dynasty,” *Papers on Far Eastern History*, 34 (1986), 83-95.

<sup>59</sup> See, for example, Francis W. Cleaves, “The Sino-Mongolian Inscription of 1362 in Memory of Prince Hindu,” *HJAS*, 12 (1949) 83.

<sup>60</sup> Nicolas Poppe, tr. and ed., *The Twelve Deeds of Buddha: A Mongolian Version of the Lalitavistara* (Seattle 1967), 11-14.

<sup>61</sup> *Ta-yuan sheng-cheng kuo-ch’ao tien-chang*, ch.12, 28a.

native tongue.<sup>62</sup>

Finally, we have some data on the translators and interpreters attached to the Imperial Library Directorate which was in charge of the palace library and imperial archives. Under the heading *i-shih*, “translator,” fifteen individuals are enumerated, of whom ten have purely Chinese names, three have hybrid Chinese-Mongolian names (e.g., T’ang Öljei) and two have names of undetermined origin. Under the heading *ch’ieh-li-ma-ch’ih*, “interpreter,” ten individuals are listed, of whom three have Muslim names, two have purely Chinese names, two have hybrid Chinese-Mongolian names and three have Mongolian or Turkic names.<sup>63</sup> Mongolian courts and chancelleries, it is fair to conclude, were centers of intensive linguistic contact, competition and change in medieval Eurasia.

\* \* \*

The linguistic situation at these centers was complex and fluid; while Mongolian was the politically correct and expedient language, Chinese and Arabic/Persian retained their prestige and administrative utility in their respective cultural spheres, and the result, inevitably, was substantial interaction between languages. Such linguistic “contamination” is quite evident in the Yuan chancellery. To begin with, the written Chinese of official documents, particularly those translated from the Mongolian, was based on the colloquial (*pai-hua*); these texts took on many Mongolian features through direct lexical borrowings and calque translations and the adoption of Mongolian grammatical usages and syntactical patterns.<sup>64</sup> Further examples of these kinds of interactions can be found beyond the chancellery; in a fourteenth-century song sequence Mongolian and Chinese phrases are thoroughly intermixed in the description of a hunt, a frequent pastime of the Yuan court. There is also such mixing in the lyrical interludes of some fourteenth- and fifteenth-century Chinese plays.<sup>65</sup>

In accounting for these phenomena, it is important to keep in mind

<sup>62</sup> Herbert Franke, “A Note on Multilinguality in China under the Mongols: The Compilers of the Revised Buddhist Canon, 1285-87,” *Opuscula Altaica: Essays Presented in Honor of Henry Schwarz*, ed. Edward H. Kaplan and Donald W. Whisenhunt (Bellingham, Wash. 1994), 286-98 and *Yuan-shih*, ch. 134, 3260.

<sup>63</sup> Wang, *Pi-shu shih*, ch. 11, 2a-3a and 4a-b.

<sup>64</sup> I. T. Zograf, *Mongol'sko-kitajskaja inteferencija: Jazyk mongol'skoj kanceljarii v Kitae* (Moscow 1984), 34-61 and Yang Lien-sheng, “Marginalia to the *Yuan tien- chang*,” *HJAS*, 19 (1956), 42-51.

<sup>65</sup> Arthur Waley, “Chinese-Mongol Hybrid Songs,” *BSOAS*, 20 (1957), 581-84.

that socio-linguistic factors are critical, while the structural features of the languages in contact are secondary.<sup>66</sup> Traditionally, such interplay has been analyzed through the prism of the sinicization model, which sees the Mongols as transitory, fatally attracted to the Chinese language and culture, and finally drowning in a Chinese sea. This model, however, has limited explanatory power. A more sophisticated analysis would have to give due attention to the fact that the Yuan was a multiethnic and multilingual society that required large numbers of translators and interpreters, most of whom were recruited from bilingual *se-mu-jen*. Further, it should be recognized that the use of *pai-hua*, the Chinese vernacular, constitutes an important break with the classical tradition and is probably to be connected with the Mongols' own tradition of orality. These considerations, in turn, may help explain the rise of Chinese vernacular literature, novels and plays, which became so popular in the Yuan and Ming.<sup>67</sup> Indeed, some scholars even argue that in combination the Mongolian and Manchu languages had a profound impact on both the syntax and phonology of the Chinese vernaculars of the north, particularly Mandarin, the dialect spoken in the capital, Peking.<sup>68</sup>

In the Middle East similar socio-linguistic factors must be invoked to explain the interpenetration of New Persian and Mongolian/Turkic. A recent study demonstrates that issues of cultural-religious prestige, bilingualism, multilingualism, urbanization, and the size and ethnic background of available pools of administrative manpower strongly conditioned these linguistic interactions.<sup>69</sup> Similar forces must have been at work in the chancelleries of the Golden Horde and its client state, the principality of Moscow.<sup>70</sup> In the latter, translations of Tatar originals were

<sup>66</sup> See the discussion of Cecil H. Brown, "Lexical Acculturation in Native American Languages," *Current Anthropology* 35 (1994,) 95-117.

<sup>67</sup> My remarks are drawn from the discussions of Herbert Franke, "Could the Mongolian Emperors Read and Write Chinese?" *Asia Major*, new series 3 (1952), 28-41 and Igor de Rachewiltz, "Some Remarks on the Language Problems of Yuan China," *The Journal of the Oriental Society of Australia*, 5 (1967), 65-80.

<sup>68</sup> For an introduction see Juha Janhunen, *Manchuria, an Ethnic History* (Helsinki 1996), 163-67. For an extended presentation of this case, see Mantaro J. Hashimoto, "The Altaicization of Northern Chinese," *Contributions to Sino-Tibetan Studies*, ed. John McCoy and Timothy Light (Leiden 1986), 76-97.

<sup>69</sup> A. P. Martinez, "Changes in Chancellery Languages and Language Change in General in the Middle East, with Particular Reference to Iran in the Arab and Mongol Periods," *AEMAE*, VII (1987-91), 103-52. This, together with de Rachewiltz's article cited in n. 67 above, should serve as the starting points for a socio-linguistic history of the Mongolian Empire.

<sup>70</sup> See, for example, István Vásáry, "Mongolian Impact on the Terminology of Documents of the Golden Horde," *AOH*, 48 (1995), 479-85.

hyper-literal and consequently full of calques, foreign terminology and odd syntax, at least from the perspective of Slavic. This practice began in the period of Mongolian domination and the resulting artificial language continued to be used in later centuries as a diplomatic language in Russia's dealings with polities in the steppe and Central Asia.<sup>71</sup>

For our immediate purposes, however, one consequence of the socio-linguistic conditions created by the Mongols requires further comment: the empire's extensive lexical legacy.

We can begin with individual words that circulated throughout Eurasia during the Mongolian era. One example is the Arabic-Persian *ʿalafah*, meaning "stipend" or "food allotment"; this technical term was widely diffused by the fourteenth century, entering Mongolian, Turkic and Russian.<sup>72</sup> It is perhaps characteristic of the age that its first appearance in a Latin text, in the form *alafa*, comes in a letter written in 1326 by a Christian missionary stationed at Ch'üan-chou, a city on the South China coast.<sup>73</sup> Such foreign words are a regular feature of the accounts of those who passed through the Mongolian domains. While scattered and incidental, and often corrupt, many Mongolian and Turkic words appear in the texts of travelers such as Carpini and Rubruck.<sup>74</sup> And the Chinese, Persian and Mongolian terms in Polo's account have engaged the attention of generations of scholars, as have the myriad Chinese, Mongolian and Turkic words found in Rašid al-Dīn and other Persian sources. In fact, these two lines of research often become intertwined.<sup>75</sup>

Words of foreign origin also show up in a more systematic form. Special lexicons, embedded in larger narrative works, are very common in this period. In China there is a list of Arabic-Persian astronomical terms in the Yuan Dynastic History, and T'ao Tsung-i, a scholar of the fourteenth

<sup>71</sup> Edward L. Keenan, "Moscow and Kazan: Some Introductory Remarks on the Patterns of Steppe Diplomacy," *Slavic Review*, 26 (1967), 550-51. For a more detailed analysis, see the same author's "The Jarlyk of Axmed Xan to Ivan III: A New Reading," *International Journal of Slavic Linguistics and Poetics*, 11 (1967), 36-41.

<sup>72</sup> Francis W. Cleaves, "Alaba = ʿ(A)l(a)f(a)h," *UAI*, 35 (1963), 181-87 and *Slovar' russkogo jazyka, XI-XVIII vv.*, v. 1 (Moscow 1975), 27.

<sup>73</sup> The letter, from Andrew Perugia, is available in Dawson, ed., *Mongol Mission*, 235 and 236.

<sup>74</sup> Larry V. Clark, "The Turkic and Mongol Words in William of Rubruck's *Journey*," *Journal of the American Oriental Society*, 93 (1973,) 181-89 and Denis Sinor, "Mongolian and Turkic Words in the Latin Versions of John of Plano Carpini's Journey to the Mongols," *Mongolian Studies*, ed. Ligeti, 537-51.

<sup>75</sup> See, for example, A. C. Moule, *Quinsai with other Notes on Marco Polo* (Cambridge 1957) 1-11, on the term *hsing-tsai*, and Gerhard Doerfer, *Türkische und Mongolische Elemente im Neupersischen*, v.1, *Mongolische Elemente* (Wiesbaden 1963) 213-15, on the office of *bularghuchi*.

century, enumerates in his writings the Islamic and Indian names of numerous precious and semi-precious stones.<sup>76</sup> In Iran, Rašīd al-Dīn devotes a long section of his agricultural manual to the crops of India and China, and provides in each case their native names. Under the heading betel nut (*fūfal*), for instance, the text says that this plant “is called *fnām* in the languages of Khitāi [North China] and Manzī [South China].”<sup>77</sup> Here the form *fnām* is a clear corruption of *fnlm*, that is, *fin-lam*, which answers to the Chinese *pin-lang*, “betel nut.” In a like manner, Ḥamd-Allāh Mustawfī, in his treatise on zoology, gives, when known, the Persian, Arabic, Mongolian and Turkic names of the animals described.<sup>78</sup> Last, a listing of Mongolian and Turkic calendrical terms is included in a fourteenth-century Georgian chronicle.<sup>79</sup>

More generalized vocabularies were produced under Mongolian auspices or under the stimuli of their dramatic conquests. The earliest of these is contained in the Armenian chronicle of Kirakos of Ganjak, who compiled around 1241 a brief lexicon of Mongolian terms as part of his effort to introduce these hitherto unknown invaders to his countrymen.<sup>80</sup> In China, a Mongolian-Chinese glossary, the *Chih-Yuan i-yü*, was issued during Qubilai’s reign. Its 541 Mongolian entries, arranged under 22 subject headings, are transcribed in characters and followed by Chinese definitions.<sup>81</sup> In the eastern Islamic world several multi-language glossaries appeared during the fourteenth century. The best known is that of Ibn Muḥannā, who compiled an Arabic-Persian-Turkic-Mongolian vocabulary in Iran or Azerbaijan.<sup>82</sup> A similar work, the *Muqaddimat al-ādab*, was produced in Transoxania; the Arabic-Persian sections of this lexicon go back to the twelfth-century philologist Zamaḥṣarī, while the Mongolian and Turkic sections were added

<sup>76</sup> *Yuan shih*, ch. 48, 998-99; Joseph Needham, *Science and Civilization in China*, v. 3 (Cambridge 1970), 372-74; T’ao Tsung-i, *Cho-keng-lu* (Chin-tai pi-shu ed.; Taipei 1966), ch. 7, 5b-6a; and Emil Bretschneider, *Medieval Researches from East Asiatic Sources*, v. 1 (1888, reprint: London 1967), 173-76.

<sup>77</sup> Rašīd al-Dīn, *Āṭār va aḥyā’*, ed. Manučihr Sūtūdah and Irāj Afšār (Tehran 1989), 70-103. For betel nut, see 83.

<sup>78</sup> See Ḥamd-Allāh Mustawfī Qazvīnī, *The Zoological Section of the Nuzhat al-Qulūb*, tr. and ed. J. Stephenson (London 1928), 8-9, which deals with the terms for horses, mares, etc. For a detailed analysis, see Paul Pelliot, “Le formes turques et mongoles dans la nomenclature zoologique du *Nuzhatu-l-Qulūb*,” *BSOAS*, 6 (1931), 555-80.

<sup>79</sup> Peter B. Golden, “The Twelve Year Animal Cycle Calendar in Georgian Sources,” *AOH*, 36 (1982), 197-206.

<sup>80</sup> Louis Ligeti, “Le lexique mongol de Kirakos de Gandzak,” *AOH*, 18 (1965), 241-97.

<sup>81</sup> Louis Ligeti, “Un vocabulaire sino-mongol des Yuan: Le *Tchi-Yuan yi-yu*,” *AOH*, 44 (1990), 559-77.

<sup>82</sup> Louis Ligeti, “Un vocabulaire mongol d’Istanbul,” *AOH*, 14 (1962), 4-6.

by an unknown hand toward the end of the Chagadai Qanate.<sup>83</sup>

\* \* \*

This concern with lexicons and language learning was by no means limited to the Mongolian Empire, nor did it end with the fall of the major Činggisid states in the course of the fourteenth century. In many instances such interests were directly connected with a given society's "Mongolian experience," an experience that often provided both reasons and opportunities to pursue studies of the languages of others.

To begin in the east, Korean interest in language study was intensified by their contact with the Mongols. Korean scholars, to be sure, had cultivated classical Chinese for centuries but it is notable that the first known government translation bureau was created in 1276, less than two decades after the Mongols' subjugation of the peninsula. This institution, called the *Sayōq wŏn*, lasted to the end of the Koryō Dynasty in 1392 and was reestablished under the same name in 1393 by the Yi Dynasty. Throughout its long history the *Sayōq wŏn* functioned simultaneously as a translating facility and as a school for language training, to which end the bureau developed its own dictionaries and teaching materials. Among the most popular works issued by this office were two manuals of colloquial Chinese, the *Pu t'ung-shih*, "Interpreter Pak," and the *Lao Ch'i-ta*, the "Old Cathayan," that is, someone conversant with the language and customs of North China. While first mentioned in 1424, there is evidence to support the conclusion that both had their origin in Mongolian-language textbooks prepared in Peking by the Yuan government. In later centuries they were reworked, updated and reprinted many times for teaching purposes.<sup>84</sup> In order of importance the languages studied in the *Sayōq wŏn* were Chinese, Japanese, Jürchen (after 1667, Manchu) and Mongolian. Since the policy of the Yi Dynasty was to deal with its neighbors through negotiation not military confrontation, an adequate body of interpreters and translators was crucial to its success. And while the Koreans had no direct contacts with the Mongols after the fall of the Yuan in 1368, the hard experience of the conquest so firmly established

<sup>83</sup> N. N. Poppe, *Mongol'skij slovar' Mukaddimat al-adab* (Moscow-Leningrad 1938), 1-8. See also the remarks of Karl H. Menges, "Recent Publications in the Field of Mongolian Studies," *Journal of the American Oriental Society*, 63 (1943), 21-24.

<sup>84</sup> Svetlana Rimsky-Korsakoff Dyer, *Grammatical Analysis of the Lao Ch'i-ta* (Canberra 1983), 1-33; Glen Dudbridge, *The Hsi-yu chi: A Study of Antecedents to the Sixteenth Century Chinese Novel* (Cambridge 1970), 60-62; and Chaoying Fang, *The Asami Library: A Descriptive Catalogue* (Berkeley 1969), 258-59.



Mongolian as a “strategic language” in the Korean mind that it remained part of the *Sayŏq wŏn*’s curriculum until the 1890s, when study of modern European languages came to the fore.<sup>85</sup>

In China, the Ming Dynasty (1368-1644) inherited much of the Yuan’s extensive language establishment. When an embassy of the Timurid ruler Shâhrûkh had an audience with the Ming emperor in 1420 the interpreter (*kalamačî*) was a certain Mawlânâ Hajjî Yûsuf “who knew Arabic, Persian, Turkish, Mongolian and Chinese.” In these duties he was assisted by several other Muslims versed in various foreign tongues.<sup>86</sup> As an officially defined social category, the *se-mu-jen* were no more, but bilingual West Asians still served in Peking. So, too, did bilingual Mongolians, inherited, quite literally, from the Yuan. They translated Chinese materials into their own tongue and prepared diplomatic documents in Mongolian.<sup>87</sup>

These personnel were attached to two bureaus, the *Ssu-i kuan*, which specialized in written communication, and the *Hui-t’ung kuan*, which handled oral interpreting.<sup>88</sup> Like their counterparts in Korea, these bodies also served as training centers for foreign languages. In the Ming case, this encompassed a rather impressive array: Mongolian, Jürchen, Tibetan, Uyğur, Persian (Hui-hui), Sanskrit, Burmese, Shan and, in later centuries, Vietnamese, Siamese and Malay.<sup>89</sup>

Collectively, they produced a substantial amount of teaching materials and a number of vocabularies. In Pelliot’s opinion, those that combine native scripts with Chinese are from the *Ssu-i kuan*, while those transcribed in Chinese characters, suited to the training of oral interpreters, belonged to the

<sup>85</sup> Ki-joung Song, “The Study of Foreign Languages in the Yi Dynasty (1392- 1910),” *Bulletin of the Korean Research Center: Journal of the Social Sciences and Humanities*, 54 (1981), 1-45.

<sup>86</sup> Hâfiz-i Abrû, *A Persian Embassy to China, being an extract from Zubdutu ’t- Tawarikh*, tr. K. M. Maitra (New York 1970) 59-60, Persian text and English translation, and Ildikó Bellér-Hann, *A History of Cathay: A Translation and Linguistic Analysis of a Fifteenth-Century Turkic Manuscript* (Bloomington, Ind. 1995), 171, English translation and 142, Turkic text.

<sup>87</sup> Walter Fuchs, “Notizen zur Übersetzertätigkeit ins Mongolische um 1400,” *Oriens Extremus*, 9 (1962) 69-70 and Francis W. Cleaves, “The Sino-Mongolian Edict of 1453 in the Topkapı Sarayı Müzesi,” *HJAS*, 13 (1950) 431-46.

<sup>88</sup> The history of these organizations is exhaustively treated by Paul Pelliot, “Le Hôja et le Sayyid Husain de l’histoire des Ming,” *T’oung-pao*, 38 (1948), 207-72 and Henry Serruys, *Sino-Mongolian Relations during the Ming, II, The Tribute System and Diplomatic Missions* (Brussels 1967), 408-25.

<sup>89</sup> Norman Wild, “Materials for the Study of the *Ssu i Kuan*,” *BSOAS*, 11 (1943-46), 617-40 and Pamela Kyle Crossley, “Structure and Symbol in the Role of the Ming-Qing Foreign Translation Bureaus,” *Central and Inner Asian Studies*, 5 (1991), 38-70.

*Hui-t'ung kuan*.<sup>90</sup> Fortunately, much of this material has survived and much has been subjected to scholarly scrutiny. One of the earliest, dating to 1389, is a Mongolian vocabulary of 844 terms organized under 17 subject headings. This was compiled by Qoninči, a Mongol born in China whose chief collaborator was a Muslim, Mašâih Muḥammad.<sup>91</sup> An Uyğur vocabulary in the Uyğur script, similarly organized under 17 headings, has also been preserved and published.<sup>92</sup> So, too, have the materials in Malay, Burmese, Vietnamese and Jürchen.<sup>93</sup> Lastly, the Persian materials produced by the *Hui-t'ung kuan* have been recently examined. These include exercises in Persian prose, based on diplomatic documents received from Muslim states, and a classified vocabulary of Persian words transcribed in characters with Chinese definitions.<sup>94</sup>

While certainly less prolific, North India produced a most interesting multilingual dictionary, a "septaglot," the *Farhang-i Zafân-gûyâ va Jahân-pûyâ*. Compiled in the fourteenth century by a certain Badr al-Dîn Ibrâhîm, this short work contains terms in Persian, Arabic, Turkic, and a smattering of words in "Nabataen," that is, Aramaic, and in "Rumî," a catchall category for Greek, Latin and Syriac. Although arranged alphabetically, the author's principal source, a lost Persian compilation, was certainly organized topically.<sup>95</sup>

In western Eurasia, the Mamlûks of Egypt, recruited, for the most part, from the western steppe, took a lively interest in the study of languages,

<sup>90</sup> Pelliot, "Le Hôja et le Sayyid Husain," 272-87.

<sup>91</sup> Antoine Mostaert, *Le matériel mongol du Houa i i iu le Houng-ou*, 2 vols., ed. Igor de Rachewiltz (Brussels 1977-1995) and Roy Andrew Miller, "Qoninči, Compiler of the *Hua-i yü* of 1389," *UAI*, 38 (1966), 112-21.

<sup>92</sup> Louis Ligeti, "Un vocabulaire sino-ouïgour des Ming: Le *Kao tch'ang-kouan yi-chou* du Bureau des Traducteurs," *AOH*, 19 (1966), 117-99 and 257-316.

<sup>93</sup> E. D. Edwards and C. O. Blagden, "A Chinese Vocabulary of Malacca Malay Words and Phrases Collected between AD 1403 and 1511 (?)," *BSOAS*, 6 (1931), 715-49; Roy Andrew Miller, "The Sino-Burmese Vocabulary of the *I-shih chi-yü*," *HJAS*, 17 (1954), 370-93; Jeremy H. C. S. Davidson, "A New Version of the Chinese-Vietnamese Vocabulary of the Ming Dynasty," *BSOAS*, 38 (1975), pt. I, 296-315 and pt. II, 586-608; and Daniel Kane, *The Sino-Jurchen Vocabulary of the Bureau of Interpreters* (Bloomington, Ind. 1984) 90-98 and 134 ff.

<sup>94</sup> Liu Ying-sheng, "Ming-tai chung-kuo kuan-pan po-ssu yü-yen chiao-hsüeh chiao-ts'ai yuan-liu yen-chiu," *Nan-ching ta-hsüeh hsüeh-pao* 3 (1991), 104-09 and Liu Ying-sheng, "Hui-hui kuan tsa-tzu yü Hui-hui kuan i-yü yen-chiu," *Yuan shih chi pei-fang min-tsu shih yen-chiu ch'i-k'an* 12-13 (1989-90), 145-80.

<sup>95</sup> Robert Dankoff, *The Turkish Vocabulary in the Farhang-i Zafân-gûyâ* (Papers on Inner Asia, no. 4; Bloomington, Ind. 1987), 1-3 and S. I. Baevskij, "'Rumijskie' slova v persidskom tolkovom slovare Zafanguja," *Palestinskij sbornik*, vyp. 21 (84) (1970), 91-99.

most notably their native Qıpçaq Turkic.<sup>96</sup> Among their best known works is the *Kitâb al-Muštâq fî Luġat al-Turk wa al-Qifčaq*, a Qıpçaq-Arabic vocabulary dating to the late fourteenth century.<sup>97</sup> The *al-Tuḥfat al-Zakiyyah fî al-Luġat al-Turkiyyah*, compiled some time before 1425, contains both a vocabulary and an extended grammatical treatise on Qıpçaq. Its author appears to have been a native speaker of Turkic trained in the Arab philological tradition.<sup>98</sup> Although the Mamlûks had a natural preoccupation with their parent tongue, they nonetheless produced a major multilingual vocabulary, the anonymous *Kitâb Majmûc Tarjumân Turkî wa ‘Ajamî wa Muġalî wa Farsî*. Originally dated to 1245, this Turkic-Arabic and Mongolian-Persian dictionary was actually completed in 1343.<sup>99</sup> Its Mongolian material very likely came from Mamlûks of Mongolian ancestry, one of whom, active in the early fourteenth century, had a fluent command of the spoken and written forms of his mother tongue.<sup>100</sup>

The Ottomans, too, possessed works of this nature. Another Arabic-Persian-Turkic-Mongolian vocabulary has turned up in a fifteenth-century Istanbul manuscript. Like all of its predecessors in the Middle East it is written entirely in the Arabic alphabet. However, there is another fifteenth-century manuscript from Istanbul that contains a Mongolian decree in ‘P’ags-pa dating from Qubilai’s reign, which is accompanied by a Turkic translation in the Uyġur script. The text was obviously traced from a now lost original, and while it was surely treated in its own day as exotica, its Mongolian connections were probably understood.<sup>101</sup>

In the Christian world of the thirteenth and fourteenth centuries interest in Eastern languages was intense and the Qıpçaq Turkic spoken by

<sup>96</sup> N. A. Baskakov, *Vvedenie v izučenie tjurkskix jazykov*, 2nd ed. (Moscow 1969), 72-74 provides a succinct summary. For a survey of all known Arabic works on Turkic lexicography and grammar, see Robert Ermers, *Arabic Grammars of Turkic* (Leiden 1999), 15-43.

<sup>97</sup> Ananiasz Zajăczkowski, ed. and tr., *Vocabulaire Arabe-Kiptchak de l’époque de l’État Mamelouk* (Warsaw 1958).

<sup>98</sup> E. I. Fazylov and M. T. Zijaeva, ed. and tr., *Izyskannyj dar tjurkskomu jazyku: Grammatičeskij traktat XIV v. na arabskom jazyke* (Tashkent 1978) and Tibor Halasi-Kun, “Kipchak Turkic Philology X: The al-Tuḥfat and its Author,” *AEMAE*, V (1987), 172-73.

<sup>99</sup> Barbara Fleming, “Ein alter Irrtum bei den chronologischen Einordnung des Tarġuman turki wa Muġali,” *Der Islam*, 44 (1968), 226-27.

<sup>100</sup> Donald P. Little, “Notes on Aitamiš, a Mongol Mamlûk,” *Die islamische Welt zwischen Mittelalter und Neuzeit: Festschrift für Hans Robert Roemer zum 65. Geburtstag*, ed. Ulrich Haarmann and Peter Bachman (Beirut 1979), 390-96.

<sup>101</sup> Louis Ligeti, “Un vocabulaire Mongol d’Istanbul,” 10-99 and O. N. Tuna and J. E. Bosson, “A Mongolian ‘Phags-pa Text and its Turkish Translation in the ‘Collection of Curiosities’,” *Journal de la société Finno-Ougrienne*, 63/3 (1962), 3-16.

the majority of the nomads in the Golden Horde attracted, as it did in the Middle East, considerable attention. The Russians produced the *Tolkovanie jazyka poloveckogo*, a short glossary of “Polovtsian” words preserved in a sixteenth-century manuscript that may go back to the thirteenth century.<sup>102</sup> Far more extensive is the famous *Codex Cumanicus*. This contains two distinct parts: 1) the “Interpreters Book,” an Italo-Latin-Cuman-Persian glossary, compiled by Italian merchants in the Crimea for practical and commercial purposes some time in the 1290s, and 2) the “Missionary Book,” composed of Cuman riddles and religious texts translated into Latin, prepared by German Franciscans in the middle decades of the fourteenth century as an aid to proselytization. The latter also contains scattered glossaries in Cuman, Latin and Middle High German.<sup>103</sup>

In the Latin West motives for language learning varied. The well established quest for philosophical and scientific knowledge from the Islamic world continued in the thirteenth century, which saw the translation of various Arabic works into Latin and other European languages. The stronger impulse, however, was religious and political.<sup>104</sup> The staunchest advocates of language study in Europe were the Franciscan Friar Roger Bacon (d. 1291) and the Franciscan Tertiary and mystic Ramon Lull (d. 1316). The latter, for example, secured Papal sanction for the establishment of chairs of Hebrew, Aramaic, Arabic and Greek at Paris, Rome, Oxford, Bologna and Salamanca.<sup>105</sup>

As is well known, both Bacon and Lull shared a preoccupation with the Mongols and a belief that language was the key to the Tartars’ conversion and the Tartars’ acceptance of Christianity the key to the conversion of the Muslims.<sup>106</sup> These ideas and aspirations were most fully elaborated by Lull, who in his romance *Blanquerna*, written around 1283, envisions fifty Tartars and ten friars teaching each other their native tongues by means of the total immersion method. Thirty Tartars become devout Christians and together

<sup>102</sup> M. P. Alekseev, *Slovari inostrannykh jazykov v russkom azbukovnike XVII veka* (Leningrad 1968), 18-27.

<sup>103</sup> Peter B. Golden, “The *Codex Cumanicus*,” *Central Asian Monuments*, ed. Hasan B. Paksoy (Istanbul 1992), 38-57 and Louis Ligeti, “Prologomena to the *Codex Cumanicus*,” *AOH*, 35 (1981), 1-54.

<sup>104</sup> George Sarton, *Introduction to the History of Science*, v. 2, pt. 2 (Baltimore 1931), 491-92 and 831-44 and Martiniano P. Roncaglia, “Les Franciscans et les langues greque et orientales au XIII<sup>e</sup> siècle,” *Islamische Welt*, ed. Haarmann and Bachman, 530-44.

<sup>105</sup> Josée Balagna-Coustou, *Arabe et humanisme dans France des derniers Valois* (Paris 1989), 13-17 and 27-28.

<sup>106</sup> Devin DeWeese, “The Influence of the Mongols on the Religious Consciousness of Thirteenth Century Europe,” *Mongolian Studies* 5 (1978-79), 58-71 and Gian Andri Bezzola, *Die Mongolen in abendländischer Sicht, 1220-1270* (Bern and München 1974), 201-09.

with five friars who have passed out of “intensive Mongolian” travel east, convert the Tartar khan, who then secures the right of Christian missionaries to operate freely in “Turkey.”<sup>107</sup>

His projects and dreams, of course, were never realized but the study of “heathen” tongues was given new impetus. During Lull’s lifetime the Dominicans firmly embraced the notion that language acquisition was central to their missionary strategy. For them, Christianity was to be explained to potential converts in their own tongue and their customs studied from original documents. To this end, the Dominicans set up *Studium Linguarium* in Paris, Tunis and Spain to teach Hebrew, Arabic and Greek. In the early fourteenth century they sent young language students to their mission in Kaffa, the Crimea. What was to be studied is not specified but it seems likely that it was one of the principal languages of the Golden Horde, Qıpçaq or Mongolian.<sup>108</sup>

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The assembled evidence warrants the conclusion that the multiethnic and multilingual Mongolian Empire was a major catalyst in the growth of language study throughout Eurasia during the thirteenth and fourteenth centuries. The Mongols themselves generously rewarded those with linguistic skills, organized schools for language training, encouraged translation, and sponsored or inspired the compilation of multilingual vocabularies. There were, of course, other and quite extensive language training and translation enterprises before the Činggisids—the rendering of the Buddhist canon into Chinese and the Central Asian vernaculars and Greek scientific texts into Arabic are the best known examples.<sup>109</sup> While all these enterprises had profound cultural consequences, the Mongols, I think, had the greater reach;

<sup>107</sup> Ramon Lull, *Blanquerna: A Thirteenth Century Romance*, tr. E. Allison Peers (New York 1988), 328-31 and 376.

<sup>108</sup> Andre Berthier, “Les écoles de langues orientales fondées au XIII<sup>e</sup> siècle par les Dominicains en Espagne et en Afrique,” *Revue africaine* 73 (1932), 84-103 and Bertold Altaner, “Die fremdsprachliche Ausbildung der Dominkaner-missionare während des 13. und 14. Jahrhunderts,” *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 23 (1933), 233-41.

<sup>109</sup> Walter Fuchs, “Zur technischen Organisation der Übersetzungen buddhischer Schriften ins Chinesische,” *Asia Major*, 6 (1930), 84-103; Jan Nattier, “Church Language and Vernacular Language in Central Asian Buddhism,” *Numen*, 7 (1990), 195-219, particularly 209ff; De Lacy O’Leary, *How Greek Science Passed to the Arabs* (Chicago 1979), 155-75; and Dimitri Gutas, *Greek Thought, Arabic Culture: the Graeco-Arabic Translation Movement in Baghdad and Early ‘Abbâsid Society* (London and New York 1998), 20-27.

their personnel policies, administrative procedures, cultural preferences and religious patronage, as well as their political prestige, produced a package of powerful incentives for language study that operated on a truly continental scale.

The extensive linguistic and lexical legacy surveyed here was, of course, generated by a complex interplay of the external stimuli provided by the Mongols and indigenous cultural currents unique to each region. For instance, both European Christians and Yi Dynasty officials identified Mongolian as a strategic language, but for quite different reasons: the one to advance missionary work and the other to enhance “national security.” Despite differences in motivation, there are some intriguing commonalities, particularly in the organization of the numerous vocabularies; most are arranged by subject, not by alphabetical order, and the similarities among the categories encountered in Chinese and Islamic lexicons such as the *Hexaglot* are striking. (See chart for details.) They lead off frequently with the heading “Sky/Astronomy,” followed by “Earth/Geography.” Thereafter we find many similar headings, such as “Numbers/Measures,” “Colors/Sounds,” “Food/Drink,” etc. While these latter appear in no regular order, this still raises the possibility of common models and diffusion. But whatever the explanation, common origins or chance convergence of intellectual styles, a close comparative study of the organization and vocabulary of these works might pay interesting dividends.

In summary, it seems evident that this growing awareness and concern for the languages of others was a transcontinental phenomenon, part of a larger “basic information circuit” fashioned by the Mongols, through which flowed economic, cultural, technological, geographical and linguistic information.<sup>110</sup> Placed in this wider Eurasian context, the *Rasûlid Hexaglot* should be viewed as a dramatic expression of the linguistic cosmopolitanism of the age. The *Hexaglot*, to be sure, stands out among such monuments but it does not stand alone.

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<sup>110</sup> S. A. M. Adsead, *Central Asia in World History* (New York 1993), 70.

**Sino-Mongolian Vocabulary - Reign of Qubilai**

Sky  
Earth  
Humans  
Functionaries  
Saddles & Horses  
Weapons  
Cereals  
Food  
Human Body  
Clothing  
Utensils  
Writing  
Precious Objects  
Birds  
Quadrupeds  
Insects  
Plants & Trees  
Vegetables & Fruit  
Numbers  
Time  
Directions  
Colors

**Sino-Mongolian Vocabulary of 1389**

Astronomy  
Geography  
Time & Seasons  
Flowers & Trees  
Birds & Animals  
Houses  
Utensils  
Clothing  
Food & Drink  
Precious Objects  
Persons & Conditions  
Human Activities  
Sounds & Colors  
Numbers  
Human Body  
Directions  
Current Usage

**Hexaglot - Arabic, Persian, Turkic, Greek, Armenian Section**

Heaven & Earth  
General Vocabulary  
Human Body  
Kinship Terms  
General Vocabulary  
Time & Seasons  
Geog. & Natural Phenomena  
Houses & Utensils  
Plants, Food, Drink  
Clothing & Textiles  
Precious Objects  
Animals, Insects  
Colors  
Weapons & Riding Equipment  
Colors  
Diseases  
Birds (Flying things)  
Numbers

**Hexaglot - Arabic, Persian, Turkic, Mongolian Section**

Heaven & Earth  
Offices  
Human Body  
Animals, Insects, Birds  
Kinship Terms, Human Relations  
Time & Seasons  
Numbers & Measures  
Geographical Features  
Buildings, Construction  
Trees, Fruit  
Cereals & Vegetables  
Colors  
Conditions  
Horses  
Utensils, Tools  
Weapons & Riding Equipment  
Food & Drink  
Clothing & Textiles  
Precious Objects  
Occupations  
General Vocabulary

## THE ORGANIZATION AND TRANSCRIPTION OF THE TEXT

### *The Components of the Rasûlid Hexaglot*

The *Hexaglot* actually consists of several distinct glossaries. The first part, pp. 186-197 of the manuscript, contains a five-language dictionary consisting of entries in Arabic, Persian, Turkic, Greek, and Armenian with two sets of entries per page. We have designated these sections Column A and Column B. In addition, there is a third set of entries, noted by us as Column C. The latter constitutes a distinct glossary, containing a series of separate entries for Arabic and Mongol, Arabic and Turkic, and Arabic and Persian. In some instances the same Arabic terms or definitions appear for each of the languages. The second part (manuscript pp. 197-205) is an Arabic, Persian, Turkic and Mongol dictionary organized in three separate sections per page which we have designated Columns A, B, and C; except for manuscript p. 205 which has four sections (Columns A, B, C, and D). In both sections of the manuscript, on even-numbered pages, the columns A, B, C, read from right to left. On odd-numbered pages, they read from left to right. Most of the pages have twenty-nine to thirty-one/twoline (p. 205 has forty-five). Manuscript p. 206 has marginal entries in Arabic, Persian, Turkic and Mongol. Further, on manuscript p. 211 there is another brief *vocabularium* with entries in Turkic, Persian and Arabic organized in four sections (Columns A, B, C, and D). Given the repetitions of some of the words in the “pentaglot” and “tetraglot,” as well as the “triglot,” it seems clear that the Hexaglot was not originally a single work, but appears to be a pastiche of glossaries in the possession of our author. The material was obviously copied from one or more texts. On several pages the columns are misaligned so that entries in one match those of another line.

### *Transcription of the Text*

By the time of the composition of the *Hexaglot*, Turkic had been written in Arabic script since the Qarakhanid era (992-1212). The earliest Arabic-script works were the *Qutadġu Bilig* of Yûsuf Ḥaşṣ Ḥâjib, a work in the “mirror for princes” genre, dated to 1069 and “Compendium of the Turkic Dialects” (*Dîwân lugât at-Turk*) of Maḥmûd al-Kâşġarî composed in 1077. The oldest Arabic manuscript of these works, that of the *Dîwân*, however dates only to



the mid-thirteenth century (664/1265). One of the manuscripts of the *Qutadğū Bilig* is roughly contemporaneous (1361) with the *Hexaglot*.<sup>1</sup> There are also some legal documents written in Turkic in Arabic script (with interlinear Persian translations) from the Qarakhanid realm that stem from the twelfth century<sup>2</sup> as well as interlinear Qurʾān translations that also stem from the Qarakhanids but are preserved in manuscripts dating to the fourteenth century.<sup>3</sup> Thus, although Turkic already had a longstanding literary tradition, in a variety of scripts, the *Hexaglot*, is one of the important, early Turkic transcription texts in Arabic script. The earliest Mongol transcription texts in Arabic script date to the era of the *Hexaglot* as we have seen. There is even less of a tradition for transcription texts or dictionaries of Greek and Armenian.

In what follows, the Arabic transcription is given first in brackets[], followed by the various phonemes the letter can denote in our text. We have not devoted a special section to the Persian as the *Hexaglot* almost always follows standard Persian orthography. The only divergence is that Persian گ [g] is, when indicated at all, usually noted with three dots over ك. Similarly, Pers. ژ is usually indicated with ز [z]. The interdental ث [t] and ذ [d] were pronounced s and z respectively. The of emphatic consonants ض [ḍ] and ظ [ẓ] were pronounced z. The system used here allows for the relatively wide range of pronunciations within Persian. Long vowels are written as such, even though their pronunciation may have differed, e.g. دوزخ has been rendered as *dūzah* “hell” although it may just as easily have been pronounced *dôzah*. Similarly with short vowels, we have transcribed بر خیز as *bar-ḥiz* “rise, stand up !” which may also stand for *bar-ḥez*. Where alternate pronunciations are clearly indicated in our text, these have been preserved, e.g. بشینو *bi-šînûw* “hear!” instead of *bi-šînau* or *bi-šînou*.

<sup>1</sup> See Kâşğari/Dankoff, I, pp.1-7. See also W-E. Scharlipp, *Türkische Sprache, Arabische Schrift* (Budapest, 1995), 56-57 who cites 1073 as the date for the completion of Kâşğari’s work. On the scripts in addition to Arabic, in which Turkic was written see T. Tekin, *Tarih Boyunca Türkçenin Yazımı* (Ankara, 1997).

<sup>2</sup> M. Erdal, “The Turkish Yarkand Documents” *Bulletin of the School of Oriental and African Studies* 49 (1984), 260-301; M. Gronk, “The Turkish Yarkand Documents” *Bulletin of the School of Oriental and African Studies* 49 (1986), 455-507 and most recently M. Osmanov, J. Li and S. Jin, “On An Ancient Uyghur Yarkand Document in Arabic Script” *Turkic Languages* 3/1 (1999), 43-55.

<sup>3</sup> See A.K. Borovkov, *Leksika sredneaziatskogo tefsira XII-XIII vv.* (Moskva, 1963) and J. Eckmann, *Middle Turkic Glosses of the Rylands Interlinear Koran Translation* (Budapest, 1976).

l [°] : in initial position can designate any vowel, e.g. Turk. ال l = *al* “take !” انك nk = *enek* “chin,” اسبرله sbrlh = *isparla* “hand over !” اشت št = *išt* “listen !” التر ltr = *oltur* “sit down !” الرت lrt = *ölürt* “kill !” اجماق jmâq = *uçmaq* “paradise,” استن stn = *üstün* “above.” Similarly l followed by ي (اي) in initial position often renders *e*, *ı* or *i* (e.g. ايراق yrâq = *ıraq* “distant”) and او renders *o*, *ö*, *u*, *ü* (e.g. اول wl = *öl* “dew” and ol “he”). The same patterns apply in the Mongol entries : امدكان mdkân = *ömdegen* “eggs,” ايننا nâ = *ene* “this,” ايماسون ymâsûn = *oimasun* “felt stocking.” With the Mongol entries we also find او w rendering *au* (e.g. اوله wlh = *aula* “mountain” or eü (e.g. اوداجی wdâjî = *eüdeçi* “gatekeeper”). The Greek and Armenian entries, with a less complex vowel structure, make use of the same patterns, e.g. Greek اوθίως wtyws = *agome* “come on !” اغومی gwmıy = *agome* “come on !” اوθίως wtyws = *oteıyos* (ὁ Θεός) “God,” ايکينون kynwn = *ekinon* “this,” آمين myn = *amen* “all,” اندانی ndânî = *andani* (ընտանիք) “family,” ایرس rs = *eres* (երես modern *yeres*) “face,” اور wr = *ur* (որ) “where ?” The Greek diphthongs αἰ (*ai*), αἰ (*ei*) and οἰ (*oi*) are also written with a combination using l : ايران rân = *airanin* (ἄῖρανιν < Turk. *ayran* “a yogurt drink”), ایما ymâ = *eima* (αἶμα) “blood.” Greek αυ and ευ (modern pronunciation *av* and *ev*) are written اف and ايف : افی fy = *afyi* (αὐγή) “dawn,” ايفکيروسى fkyrwsy = *efkeroıse* (εὐκαίρωσε) “empty !” In medial and final positions, l renders *a* and *e* (the latter only in Turkic and Mongol) : Turk. يلواج ylwâj = *yalavaç* “prophet,” سويل swylâ = *söyle* “say, speak !” Mong. ساره sâr = *sara* “moon,” ايداجی ydâjî = *idêçi* “officer in charge of food,” کلماجی klmâjî = *kelemeçi* “interpreter.” In the Greek and Armenian entries, medial and final l is invariably *a* : Greek ماثی mâty = *mate* “learn !” Arm. اکانج kânj = *aganç* (ականջ *aganç/akanj*) “ear.”

b [b]: b, p, p' : Turk. بو bw = *bu* “this,” تبرت tbtr = *tepret* “set in motion !” Arm. کوبک kwbk = *gobk* (կոպկ *kopk*),<sup>4</sup> and بيران byrân = *peran* (փերան *p'eran*) “mouth,” باراک bârâk = *parag* (բարակ) “fine, thin.” In Mongol it only renders *b* : بيا byâ = *beye*

<sup>4</sup> *Kopk* is the Eastern Armenian pronunciation which distinguishes between *k* and *k'*. The *Hexaglot* makes no such distinction.

“body, stature,” بچيك bcyk = *bičik* “book.” In the Greek forms it is used for *p* (π) and *b* (in modern orthography μπ *mp*), Greek ψ is rendered by بس (bs), e.g. کابسی *kâbsy* = *kapse*(κῶψε) “burn !”  
 ٲومبروس <sup>ٲ</sup>wmbrws = *ombros* (ὀμπρός < ἐμπρός) “in front of.”

ت [t] : t, t' : Turk. تشرا *tšrâ* = *tašra* “outer,” تت : tt = *tut* “hold ! seize !” Mong. تقا : tqâ = *toqa* “elbow,” تراق : trâq = *taraq* “yoghurt,” Greek کاتو *kâtw* = *kato* “down,” Arm. مارت *mârt* = *mart*(մարդ *mard/mard*) “man, human being,” انت <sup>ٲ</sup>nt = *anut* (անուٲ *anut*) “armpit.”

ث [t̤] : t̤ used only in Greek : ماثى *mâty* = *mate* (μάθε) “learn !”  
 ثكارن *t̤kâr* = *tikarin* (θηκῶριν) “sheath.”

ج [j] : j, č, č' (in Armenian), c (tz in Greek) : Turk. نجا *njâ* = *nije* “for how much ?” اجق <sup>ٲ</sup>jq = *ačiq* “open,” Mong. جقا *jqâ* = *jaqa* “collar,”  
 كوجون *kwjwn* = *güjün* “abcess,” ايبجكون <sup>ٲ</sup>ybjkwn = *ebčigün* “chest,” جينا *jynâ* = *čina* “wolf,” Greek داغرجوکی *dâgrjwky* = *dağarčuki* (*dağartzuki* δαγαρτζούκι/ταγαρτζούκι) “leather sack,”  
 Arm. جрмаك *jrmâk* = *jermak/jermag* (ճերմակ *jermag/čermak*) “white,” ميجن *myjn* = *mičîn* (միջին *mičîn/mijin*) “middle,” اچك *ajk* = *ačk* (աչք *ajklač'k*) “eye.”

ح [ħ] : h, ħ (rare). Arabic ħ is not native to any of the other languages of the Hexaglot. It is found only in Arm. حمار *ħmâr* = *ħamar* “mad, insane” (յամար *yamar* : *hamar* “stubborn, self-willed.”

خ [ħ] : ħ : Turk. يختغ *yħtg* = *yaħtig* “light,” Mong. بختاق *bħtâq* = *boħtaq* “woman’s headgear,” Greek خولى *ħwly* = *ħoli* (χολή) “gall-bladder,” Arm. خيلوك *ħylwk* : *ħelok* (խելօք *ħelok/ħelok*) “wise,”  
 اخبر <sup>ٲ</sup>ħbr = *aħper* (cf. աղբիւր *ağpiwr/ağpiwr*) “source.”

د [d] : d, t (unaspirated in Greek or the ντ = *d* of Mod. Greek) : Turk. قلدى *qldy* : *qıldı* “he did,” Mong. دران *drân* = *durân* “heat,”  
 Greek. ادلفى *dylfy* = *adelfi* (ἀδελφή) “sister,” زونده *zwndh* = *zonda* (ζῶντα) “living,” کندکلون *kndklwn* = *kenduklon* (κέντουκλον) “felt,” ريدنون *rydnwn* = *redinon* (ρέτινον) “rein,”  
 Arm. دارى *dâry* : *dari* (դարի *daril/tari*) “year.”

ذ [d] : d : Turk. اذق <sup>3</sup>dq *adaq* “foot,” Greek entries : اذرفوس <sup>3</sup>drfws = *aderfos* (ἀδερφός) “brother,” دیکا <sup>3</sup>dykâ = *deka* (δέκα) “ten.”

ر [r] : r : Turk. یرط *yrt* = *yirt* “tear, rend!” Mong. کران *krân* = *gören* “antelope,” Greek رودون *rdwvn* = *rodon* (ρόδον) “rose,” Arm. مارک *mârk* = *mark* (մարկ *mark/marg*) “pasture,” سمیرین *smyryn* = *cmyerin* (< Վմեր *cmer* “winter”).

ز [z] : z : Turk. بلكاسز *blkâsz* = *bilgesiz* “ignorant,” قزی *qzy* = *quzi* “lamb,” Mong. کبیض *kybyz* = *kibiz* “carpet,” بوز *bwz* = *böz* “cotton, linen,”<sup>5</sup> Greek زوی *zwy* = *zoyi* (ζωή) “life,” زافه *zâfh* = *zava* “mail (armor),” Arm. مان *mâz* = *maz* (մազ) “hair.” In Armenian it is also used to render չ : تزوخک *tzwhk* = *tožohk* (դժոխք *tžohk/džohk*) “Hell.”

س [s] : s, c, dz (in Armenian and some Greek entries) : Turk. كسك *ksk* = *kesek* “brick,” سندو *sndw* = *sindü* “scissors,” Mong. سكر *skr* = *sikür* “parasol,” ايماسون <sup>3</sup>ymâswn : *oimasun* “felt stocking,” Greek فروخوس *frwhws* = *vrohos* (βροχός) “rain,” کوبسی *kwbsy* = *kopse* (κόψε) “cut !” سوکا *swkâ* = *suka* (*cuka*, τσούκα) “pot, kettle,” Arm. سبان *sbân* = *shan* (սպան) “kill !” سيرك *syrk* = *cerk* (ճերք *cerk/dzerk*) “hand,” سيسي *sysy* = *dzedzi* (ծծի *dzedzilceci*) “crush, beat !” شوريك *swryk* = *coreg* (ցորեկ *coreglc'orek*) “daytime.”

ش [š] : š : Turk. قيش *qyš* = *qış* “winter,” توشك *twšk* = *töşek* “mattress,” Mong. شباون *šbâwn* = *šibaun* “bird,” rare in the Greek entries, دروشيا *drwšyâ* = *drošia* (δροσιά < δροσιά) “dew,” Arm. تاشت *tâšt* = *tašt* (դաշտ *tašd/dašt*) “plain, field.”

ص [š] : š in Turkic texts in Arabic script (e.g. Ottoman and some of the Mamlûk glossaries<sup>6</sup>) was often used to indicate velar vocalization of neighboring vowels. In the Hexaglot it is only infrequently used

<sup>5</sup> These are both loanwords from Turkic, cf. *kebiz*, in Middle Qıpçaq *köwüz*, *kewüz* “carpet, rug” and *böz* “cotton cloth” itself an old loan word from Greek βύσσοος (see Clauson, *ED*, 389, 692). Mongol does not have a “native” *z* although this has developed in modern dialects from *j*.

<sup>6</sup> See Scharlipp, *Türkische Sprache Arabische Schrift*, 103.

in this way, Turk. قشقج qşqj = *qışqaç* “cray fish,” صقله şqlh = *şaqla* “hide !” It is found in only a few of the Armenian entries, e.g. اصنيك ʾşnyk = *aşnik* (cf. ասոնիք *asonik*) “these.”

ض [d] : d : Employed only in a few Armenian entries to denote *dz* : اسفاض ʾsfâḍ = *aswadz* (Ասւրուած *Asduadz/Astuac* “God.”

ط [t] : t, d : as with other Arabic emphatic consonants, is sometimes used in Turkic to indicate velar vowelizing : طرق *trq* = *taraq* “comb,” طط *tṭ* = *tuṭ* (but see also تت *tut*) “hold, seize !” طغمق *tṭgmq* = *toğmaq* “birth,” طاتلغ *tâtıġ* = *taṭlıġ* “sweet” (but تاتسز *tätsz* = *tatsız* “tasteless.” It is used in a few Mongol entries, e.g. طوقولان *ṭwqwlân* = *toqolan* “lame.” It also appears in several of the Greek and Armenian entries, probably to denote an unaspirated *t* : Greek ساوطو *sâwtw* = *savato* (Σάββατο) “Saturday,” طريدين *ṭrydyn* = *ṭridin* (Τρίτην) “Tuesday,” Arm. طاسن *tâsn* = *ṭasn* (դասն *dasn/tasn*) “ten.”

ظ [z] : used in Persian only in loanwords from Arabic.

ع [°] : used in Persian and Turkic only in loanwords from Arabic.

غ [ġ] : ġ : Turk. انغا ʾngâ = *angâ* “to him,” يوتغل *ywtġl* = *yutġil* “swallow !” Mong. يابوغان *yâbwġân* = *yabuġân* “pedestrian,” Greek غمرwon *ġmrwn* = *ġamron* (γαμρων < γαμβρός) “son-in-law, brother-in-law,” غالى *ġâlġ* = *ġali* (γάλη) “milk,” Arm. جنجغوك *jnjġwk* = *jnjġuk* (ճոյճըղուկ *jənjəġugl/čəncəġuk*) “sparrow.”

ف [f] : f, v, sometimes indicated in the Armenian entries as ֆ and transcribed here as *w*. It is rarely used in the Turkic entries and not used at all in the Mongol, cf. Turk. افكان ʾfkân = *öfken* “lung,” Greek فلي *fly fâ* = *fleva* (φλέβα) “vein,” فونين *fwnyn* = *vunin* (βουνίν) “mountain,” كطفالين *kyfâlyn* *kefalin* (κεφάλιν) “head,” Arm. فازی *wâzy* = *wâzi* (վազի *vazî*) “run !” سوف *swf* or سواف *šwŵ* = *dzov/dzow* (ծով *dzov/cov*) “sea.” The pronunciation of initial *n* (historically *o*, now *vo-*) is indicated by فافا/فاسينج *wacinč/vacinč* = ոչինչ *vočinč/voč'inč* “nothing.”

- ق [q] : q : Turk. قلدِم qldm = *qıldım* “I did,” يوق ywq = *yoq* “no, not,” Mong. قان qâʾân = *qaʾan* “emperor,” سوفر swqr = *soqar* “blind.” It is rarely used in the Greek or Armenian entries, cf. Greek قفادين kfâdyn = *kavadin* (καβάδιον) “caftan,” Arm. قاتن qâtn = *qatn* < Գաթ gat/kat’ “milk.”
- ك [k] : k, g, in combination with ن i.e. نك : ng. The Persian entries occasionally have ك with several dots, the equivalent of Modern Persian گ : g. There are no such markings in the Turkic entries many of which may also be read with *g* instead of *k*. Thus, كون kwn = *kün* or *gün*. Given the absence of such diacritics, we have transcribed the Turkic forms with *k*. Turk. كير kyr = *kir* “enter!” In other instances, we have the expected forms : بكله bklh = *bekle* “guard !” Turk. سنكل snkl = *singil* “sister,” Mong. كوكت kwkt = *keüket* “infants, children,” اوکای wkây = *ügei* “without,” Greek دیوکسی dywksy = *diokse* (διῶξε) “drive out ?” کاٹسی kâtsy = *kaṭise* (καθίσε) “sit !” اسکوما skwmâ = *askoma* (ἄσκωμα) “bucket,” نیکله nyklh = *nigla* (νίγλα) “horsegirth,” In the Armenian entries it can render g, k, k’ : کرتا krtâ = *grta* (< Գարդալ gartal/kardal “to read”) “read !” کیر kyr = *ker* (Գեր ker/gêr) “fat,” توزخک = *tožohk* (դժոխք džohk/tžohk) “hell,” کینک kynk = *gyank* (Գանկ gyank/kyank) “life.”
- ل [l] : l : Turk. دل dl = *dil* “tongue,” اولرا wlrâ = *olara* “to them,” Mong. بول bwl = *bôl* “slave,” قلاون qlâwn = *qalaun* “warm, hot,” Greek ليکوس lykws = *likos* (λύκος) “wolf,” Arm. بال bâl = *pal* (Բալ pal/bal) “fog,” ليزو lyzw = *lezu* (Լեզու lezu) “tongue.”
- م [m] : m : Turk. من mn = *min* “mount !” برmq brmq = *barmaq* “finger,” Mong. مندور mndwr = *möndür* “hail,” ياما yâmâ = *yama* “thing,” Greek مافرون mâfrwn = *mavron* (μαύρον) “black,” Arm. هوغمن hwgmn = *hogmn* (cf. հողմ hogm) “wind.”
- ن [n] : n : Turk. اندن ndn = *andan* “from him,” ينجه ynjh = *yinje* “fine, thin,” Mong. نوکور nwkw = *nökör* “associate, comrade,” Greek نيختا nyhtâ = *nihta* (νύχτα) “night,” Arm. أشون šwn = *ašun* (Աշուն ašun) “autumn.”

ه [h] : h, in final position often used to render *a* or *e* : Turk. يوقله ywqlh = *yoqla* “destroy !” الكله <sup>o</sup>lklh = *elekle* “sift !” Mong. ساره sârh = *sara* “moon,” ايمه aymh = *eme* “woman,” كهير khyr = *keher* “bay (horse color),” هوتا hwtâ = *huta* “a sack,” Greek اوهى <sup>o</sup>why = *ohi* (rare, cf. ὄχι) “no.” It was rarely used in our text for final *a* and never for final *e* (cf. زافه zâfh = *zava* (ζάβα) “chain (armor),” Arm. هوکی hwky = *hoki* (հոկի *hokilhogi*) “spirit.”

و [w] : w, o, ö, u, ü, v. This wide use of و is particularly true of Turkic : اولو kws = *köwüs* “chest,” اول <sup>o</sup>wl = *ol* “that” and öl “dew,” اولو <sup>o</sup>wlw = *ulu* “great,” اورن <sup>o</sup>wrn = *övrén* “learn!” kwyâww = *küyevü* “son-in-law,” جاش jâwš = *čawuš/čavuš* “leader,” Mong. نوين nwyn = *noyin* “prince,” بویرا bwyra = *böire* “kidney,” دورون dwrwn = *dûrûn* “full,” اوکون <sup>o</sup>wkwn = *ökün* “fat,” Greek ابیدو <sup>o</sup>bydw = *apedo* (ἀπεδῶ) “from here,” twfyn = *tuvin* (τοῦβίvu) “leggings,” ساوطو sâwtw = *savato* (Σάββατο) “Saturday,” Arm. بور bwr = *por* (փոր *por/p’or*) “fat,” سوين swin = *cuyñ* (Հիւն *cyun/dziwn*) “snow,” توك twwk = *twok* (< tɒp toklt’ok’) “lung.”

ی [y] : y, i, e : یط yṭ = *yaṭ* “lie down !” قوی qwy = *qoy* “place !” اوغی <sup>o</sup>wgy = *oḡi* “read !” صیل şyl = *şıl* “wipe !” یین yyn = *yin* “dis-mount !” ایسکل <sup>o</sup>yskl = *eskil* “stretch !” Mong. قری qry (used here in Arabic style for â) = *qurâ* “rain,” یکه ykh = *yeke* “great” منقلای mnglây = *manqlai* “forehead” قولیر qwlyr = *qulir* “flour,” سیودر sywdr = *seüder* “shadow, shade,” تیرکون tyrkwn = *tergün* “head.” In Greek it renders *e* and *i* as well as *hi* (χι) : بیدی bydy = *peidi* (παίδι) “child,” دیرمان dyrmân = *derman* (δέρμαv) “skin,” بسی یی bsy yy = *psiyi* = *psih’i* (ψυχή) “spirit, soul,” ییلوس yylws = *yilos* = *h’ilos* (χείλος) “lip,” Arm. ایس <sup>o</sup>ys = *aydz* (այձ *aydz/ayc*) “goat,” کاربیت kârbyt = *garbet* (կարպետ *garbet/karbet*) “carpet, rug,” میس mys = *mis* (միս *mis*) “meat.”

### Typographical and Other Conventions

Our text contains a great many forms with undotted letters based on ت, ب, ث, ی, ن. Due to technical reasons these have been indicated with the letter ئ and questions marks (?). Readings of considerable uncertainty are indicated by brackets with asterisks [\*\*\*]. There are frequent confusions of final ن

and ى as well as the common ف — ق, ع — غ, ر — ز, د — ر etc. Where there are emendations of the manuscript forms, these have been indicated with an asterisk ( \* ). The transcribed forms are indicated in bold type.

Arabic has been used as the “control” language and translations, unless undeciphered, are always given. When no translation is provided for the other entries, it may be presumed that they are identical in meaning to the Arabic. Readings in the Mongol sections suggested by György Kara have been indicated with a superscripted [k].

All dictionary references (medieval and modern) are given in abbreviated form. For these abbreviations, see the Bibliography.



# THE RASÛLID HEXAGLOT

TEXT AND TRANSLATION



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	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	الله <b>Allâh</b> “God”	خدای <b>ḥudây</b>	تنکری <b>tengri</b>	اوئیوسی <b>oṭeyos</b>	اسفاض <b>aswadz</b>
2	النبي <b>āl-nabîy</b> “prophet”	بیغمبر <b>payġambar</b>	یلواج <b>yalavač</b>	بروفیتس <b>profitis</b>	بایکامبر <b>paygambar</b>
3	الدنيا <b>al-dunyâ</b> “world”	این جهان <b>în jahân</b> “this world”	بو جهان <b>bu jihân</b> “this world”	توتو بنکزمین <b>tuto pan- kozmin<sup>1</sup></b> “this world”	ایس اشخارکس <b>ays ašḥarks</b> “this world”
4	الآخرة <b>al-âḥira</b> “the Here- after”	ان جهان <b>ân jahân</b> “that world”	اول جهان <b>ol jihân</b> “that world”	ایکینون بنکزمین <b>ekinon pankozmin</b> “that world”	این اشخارکس <b>ayn ašḥarks</b> “that world”
5	الجنة <b>al-janna</b> “Paradise”	بهشت <b>bihišt</b>	اجماق <b>učmaq</b>	برادسوس <b>paradisos</b>	ارکافتن <b>arkaḡwtin<sup>2</sup></b>
6	جهنم <b>jahannam</b> “Hell”	دوزخ <b>dûzaḥ</b>	تمق <b>tamuq</b>	ییینا <b>yeyēna</b>	توژخک <b>tožḥk</b>
7	الحساب <b>al-ḥisâb</b> “reckoning”	شمار <b>šumâr</b>	سقیش <b>saqış</b>	بسيفوس <b>psifos</b>	همار <b>hamar</b>

<sup>1</sup> The ms. form is badly garbled. One would expect here κομίν (*kosmin*, pronounced *kozmin*). *Pankozmin* actually means “an entire world” (πάγκοσμος, LSJ, 1284), “common to all the world, all over the world” (πάγκοσμος, Soph., 829).

<sup>2</sup> Lit. “kingdom.”

8	الحياة <b>al-ḥayawt<sup>1</sup></b> “life”	زندگانی <b>zindagânî</b>	عیش ترلیک <b>‘aiš [arab.]</b> <b>tirlik</b>	زوي <b>zoyi</b>	کینک <b>gyank</b>
9	عش طویلا <b>‘iš ṭawîlan</b> “live long !”	دیرزی <b>dîr zî</b>	کچ ترل <b>keč tiril</b>	زیس بولا <b>zis pola</b>	شاد ابری <b>šad abri</b>
10	ارسم <b>ursum</b> “prescribe !”	بفرمای <b>bi-farmây</b> “command !”	بیر <b>buyur</b> “order !”	اورسی <b>örise</b> “command !”	هرامی <b>hrami</b> “command !”
11	افرح <b>ifrah</b> “rejoice !”	شاد باش <b>šâd-bâš</b>	سَوْن <b>sévin</b>	خارس <b>ḥaris(e)</b>	خندا <b>ḥnda</b>
12	اكتب <b>uktub</b> “write !”	بنویش <sup>2</sup> <b>bi-navîš</b>	بیتکل <b>bitikil</b>	غرابسی <b>grapse</b>	کری <b>gri</b>
13	تعلم <b>ta‘allam</b> “learn !”	بیاموز <b>bi-yâmûz</b>	أَوْرَنَ <b>övren</b>	ماثی <b>maṭe</b>	اوسیر <b>usir</b>
14	تکلم <b>takallam</b> “speak, talk !”	سخن بکوی <b>suḥan</b> <b>bi-gûy</b>	سویلا <b>söyle</b>	لالی <b>lale</b>	خسیص <b>ḥoses<sup>3</sup></b>
15	قل <b>qul</b> “say !”	بکوی <b>bu-gûy</b>	ایتکل <b>ayıtğıl</b>	ابی <b>ipe</b>	اسا <b>asa</b>

<sup>1</sup> Yemeni usage for *al-ḥayât* (Lane [1865], 682) (Varisco).

<sup>2</sup> Ms has نُوش (*nuviš*) or بُنُوش (*bi-nuviš*).

<sup>3</sup> Or خسیر *ḥosir*.

16	كل kul “eat !”	بخور bu-ḥwur	يكل yegil	فايي faye	كبر ger
17	اشرب iṣrab “drink !”	بياشام bi-yâšâm	ايچكل içkil	بيي piye	خمي ḥmi
18	دق duqqa “knock !”	بجس bi-jas	طالمن ار <sup>1</sup> [tałmîn] ur	تيبسو tipsu	ارفاص ار *arwadz ar
19	مص muṣṣa “suck !”	بمك bi-mak	سور sor	فزا سي vizase	سي سي dzedzi
20	قم qum “rise, stand up !”	برخز bar-ḥiz	طر *ṭur	اييرو eyiru	اري ari
21	اجلس ijlis “sit down !”	بنشين bi-niṣîn	التر oltur	كاڤسي kaṭise	نيست nist
22	اقبض iqbid “seize !”	بكير bi-gîr	تت طط tut, ṭuṭ	بياسي pîyase	برني perni
23	خذ ḥud “take !”	بستان bi-satân	ال al	اي باري *eypare	ار ar
24	حل ḥullu “set free !”	رها كن rahâ kun	قوي بير qoy bir	ابولسي apolise	توغ toğ

<sup>1</sup> Perhaps جالپ ار *çalıp ur* ?

25	اعط <b>aʿṭi</b> “give !”	بده <b>bī-dih</b>	برغل <b>birğil</b>	برادوس <b>parados</b>	دور <b>dur</b>
26	سلم <b>sallim</b> “hand over !”	بسبّار <b>bi-sipâr</b> “commit !”	اسبرله <b>isparla</b> <sup>1</sup> “hand over !”	برادوس <b>parados</b> “hand over !”	بسھسو ص
27	اذهب <b>idhab</b> “go !”	برو <b>bi-rau</b>	بر <b>bar</b>	اغومي <b>ağome</b> “come on!”	کنا <b>kna</b>
28	نم <b>num</b> “go to sleep !”	بخسب <b>bi-ḥusp</b> “lie down, sleep !”	يط <b>yat</b> “lie down !”	کیمثي <b>kimite</b> “go to sleep !”	بارکي <b>bargi</b> “lie down !”
29	ارفع <b>irfaʿ</b> “lift, raise !”	بردار <b>bardâr</b>	کُتُرْ <b>kötür</b>	سیکو <b>siku</b>	فیرو <b>ver(c)u</b>

## 186—col. B

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	اطرح <b>itrah</b> “throw !”	بیفکن <b>bi-yafgan</b>	ات تبرت <b>at, tepret</b> “throw !” “move !”	ریبسی <b>riipse</b>	سکي <b>cki</b>
2	علق <b>ʿalliq</b> “hang !”	بیاویز <b>bi-yâviz</b> “hang up !”	اساقي <b>asa qoy</b>	کریماسي <b>kremase</b>	کاخي <b>gaḫi</b>
3	رد <b>rudda</b> “send back !”	*بیفرای	*دُندُرْ <b>*döndür</b>	ییريسي <b>yirise</b>	افیلسو <b>a welcu</b>

<sup>1</sup> Or *osparla* “to deliver, hand over, entrust” < Pers. *avîspâr-* > *ôspâr* = Mod. Pers. *sipâr*, see Clauson, *ED*, 242-43

4	اسمع <b>isma<sup>c</sup></b> “listen !”	بِشِينُو <b>bi-šinūw<sup>1</sup></b>	اشت <b>išit</b>	اكسي <b>akuse</b>	لشي <b>lši (?)</b>
5	ابصر <b>ubşur</b> “look !”	بِنَكَّرْ <b>bi-nîgar</b>	باق <b>baq</b>	ايدي <b>ide/ede</b> “see !”	ديسر <b>desir</b>
6	انظر <b>unzur</b> “see !”	بُين <b>bu-bîn</b>	كرغل <b>körgıl</b>	ثوري <b>fore</b> “look at !”	هيس <b>hayis<sup>2</sup></b>
7	اره <b>ari-hu</b> “show it !”	بُنْمَاي <b>bu-numây</b> “exhibit !”	كِرْكُزْ <sup>3</sup> <b>körgüz</b> “show !”	ديكسي <b>dikse</b> “point out !”	سيسو <b>ceco</b> “show !”
8	اظهر <b>azhir</b> “expose !”	بیدا کن <b>paidâ kun</b> “make public !” public !”	[***] ?	فانیروسی <b>fanerose</b> “make visible !”	ایریفسو <b>erewco</b>
9	اخف <b>iḥfa<sup>4</sup></b> “conceal !”	بنهان کن <b>pinhân kun</b>	صقله <b>saqla</b>	کریبسی <b>kripse</b>	باهي <b>bahi</b>
10	شم <b>summu</b> “smell !”	بوي شينُو <b>bûy šinu w</b>	سَزَاله <b>sez, ʾlh<sup>5</sup></b>	میریسو <b>mirisu</b>	هوتدا <b>hotda</b>

<sup>1</sup> For *bi-šinaw*.

<sup>2</sup> This may also be read as *هیر\* hayir*

<sup>3</sup> Ms. : كزیر. Perhaps كزیر *közir* (cf. Sarı Yuğur *közer* “show,” Severtjan, III, 61) or كزیک *közik* “make visible, appear, be seen, show oneself.”

<sup>4</sup> Also *iḥfi* or *aḥfi*.

<sup>5</sup> Cf. *sez*- “perceive, feel, discern (Clouston, *ED*, 860-861), Trkm. (Baskakov et al. *TRS*, 603), *sız*- “feel, sense, become aware of” and *sezin*-, *sezinle*- “to be aware of.” Perhaps سز *se* is a corruption of سزله *sezinle* although it seems to be two words. It may also be a corruption of ققله *qoqla*- “smell.”

11	اضحك <b>iḏḥak</b> “laugh !”	بخند <b>bi-ḥand</b>	كلكل <b>kūlgil</b>	ييلاسي <b>yelase</b>	سيساغى <b>dzidzaḡi</b>
12	ابك <b>ibki</b> “weep !”	بُكرى <b>bu-girî</b>	اغله <b>aḡla</b>	كلابسي <b>klapse</b>	لاسي <b>laci</b>
13	تعال <b>ta°âla</b> “come !”	بِيا <b>bi-yâ</b>	كَل <b>kel</b>	اَيْلا <b>ela</b>	اريك <b>arek</b>
14	هات <b>hâti</b> “let me have !”	بيار <b>bi-yâr</b> “bring !”	كلتر° <b>keltir</b> “bring !”	فيرى <b>fere</b> “bring !”	بير <b>per</b> “bring !”
15	احمل <b>iḥmil</b> “carry, lift !”	بَر كُنْ <b>bar-kun</b> “lift !” <sup>1</sup>	كُتُرْ <b>kötür</b> “lift up !”	سيكسي <b>sikse</b> “carry, lift !”	فيرسو <b>verco</b>
16	ضع <b>ḏa°</b> “place !”	بِنه <b>bi-nahi</b>	قوي <b>qoy</b>	ثيسي <b>fese</b>	تيز <b>tiz</b>
17	افتح <b>iftaḥ</b> “open !”	بكشاي <b>bu-kušây</b>	أَج <b>aç</b>	انيكسي <b>anikse</b>	باس <b>pac</b>
18	اغلق <b>iḡliq</b> “close !”	بُبند <b>bu-band</b> “bind !”	بغله <b>baḡla</b> “bind !”	كليدوسي <b>klidose</b> “close, shut !”	باكي <b>pagi</b>
19	اقتل <b>uqtul</b> “kill !”	بَكُش <b>bi-kuš</b>	الرت <b>ölürt</b>	سيرى <b>sire</b> “shoot !”	كسي <b>gdzi</b> “stab, kill !”

<sup>1</sup> Rubinčik et al., *PRS*, I, 201, *bar-kardan* “to lift up.”



20	عد <b>‘uddu</b> “reckon !”	بیازمای <b>bi-yâzmây</b> “try, prove examine !”	ساغل <b>sagil</b> “reckon !”	دوکیماسی <b>dokimase</b> “prove, test examine !”	بویرسی <b>poyrci</b> “examine !”
21	اضرب <b>ıdrib</b> “beat, hit, strike !”	بزن <b>bi-zan</b>	*اور <b>ur</b>	دیرنی <b>derne<sup>1</sup></b>	زارک <b>zarg</b>
22	اقتل <b>uqtul</b> “kill !”	بُکش <b>bu-kuš</b>	<sup>2</sup> *یقله <b>yoqla</b>	سکوتوسی <b>skotose</b>	سبان <b>span</b>
23	خیط <b>hayit<sup>3</sup></b> “sew !”	بدوز <b>bi-dûz</b>	تک <b>tik</b>	رابسی <b>rapse</b>	کاری <b>gari</b>
24	خرق <b>harriq</b> “tear !”	بدر <b>bi-dar</b>	یرط <b>yirt</b>	سکیسع <b>skise</b>	بادری <b>badri</b>
25	اقطع <b>ıqta<sup>4</sup></b> “cut !”	بُبر <b>bu-bur</b>	کَس <b>kes</b>	کوبسی <b>kopse</b>	کدری <b>gdri</b>
26	دق <b>duqqa</b> “crush, grind, pound, pulverize !”	بکوب <b>bi-kûb</b> “beat, strike, pound !”	تکل <b>tögil<sup>4</sup></b>	کبانسی <b>kopanise</b> “pound, crush !”	سیسی <b>dzedzi</b>

<sup>1</sup> May also be read as دیری *dere*.

<sup>2</sup> Cf. Türkmen *yoqlamaq* “to remember, spend, expend, destroy, kill” (Baskakov et al., *TRS*, 314). Although found in Osm. and Azeri, *yoqlamaq* is not used in this sense. See also Clauson, *ED*, 902.

<sup>3</sup> Or *hiṭ*.

<sup>4</sup> Ms. has : تکل perhaps for تگل \**töggül* ?

27	اسحق <b>iṣḥaq</b> “crush; pound, pulverize !”	بساي <b>bi-sây</b> “grind,rub !”	سورت <b>sürt</b> “rub !”	تريبسي <b>tripse</b> “rub, grind pound !”	كسي <b>ksi</b> “rub, grind !”
28	اركل ? ?	بيز <b>bi-bîz</b> “sift !”	الكه <b>elekle</b> “sift !”	كوسكينسي <b>koskinise</b> “sift !”	ماغي <b>magi</b> “sift !”
29	احفر <b>iḥfir</b> “dig !”	بُكن <b>bu-kan</b>	قز <b>qaz</b>	سكابسي <b>skapse</b>	بوري <b>puri</b>

186—col. C

ARABIC

MONGOL

1	الحارس <b>al-ḥâris</b> “watchman, sentinel, guard, sentry”	تكر[كا] <b>tegür[ge]</b> “outpost”	5	حلمة الثدي <b>ḥalamat al- tadî</b> “nipple of the breast”	ابوجي <b>ubuji</b>
2	الوزير <b>al-wazîr</b> “minister, vezier, counsellor”	ما [***] ?	6	الكنف يأتى ظهره <b>al-kanaf ya'tî zahriḥ<sup>1</sup></b>	بُد [***] ?
3	الضباب <b>al-ḍabâb</b> “fog, mist”	منان <b>manan</b>	7	الساعد <b>al-sâ'id</b> “fore-arm”	بيلك <b>bilek</b> “wrist, fore-arm”
4	جهنم <b>jahannam</b> “hell”	دامق* <b>damuq</b>	8	السبال <b>al-sibâl</b> “mustache”	ساقال <b>saqal</b>

<sup>1</sup> “The side extending to its back” or *al-katif* “shoulder” instead of *al-kanaf*? (Varisco)

- |  |  |   |  |
|--|--|---|--|
| <p>9 سطيحة كابية<br/><b>saṭīḥa kabîra</b><br/>“large leather<br/>bag in which<br/>travellers<br/>carry provisions”</p> | <p>[***]<br/>?</p>   | <p>15 الخلد<br/><b>al-ḥuld</b><br/>“mole (zool.)”</p>                                   | <p>[***]<br/>?</p>   |
| <p>10 العرق<br/><b>al-‘araq</b><br/>“sweat,<br/>perspira-<br/>tion”</p>  | <p>كلاسن</p>   | <p>16 الفنك<br/><b>al-fanak</b><br/>“fennec, a<br/>furred<br/>animal”</p>               | <p>قرساق<br/><b>qarsaq</b><br/>“fox of the<br/>of the<br/>steppe”</p>          |
| <p>11 المهاة<br/><b>al-muhât</b><br/>“the seed<br/>of the male<br/>in the womb<br/>of the female”</p>                  | <p>[***]<br/>?</p>   | <p>17 الدلق<br/><b>al-dalaq</b><br/>“marten”</p>  | <p>*سوسار<br/><b>sûsar</b></p>   |
| <p>12 المنى<br/><b>al-mina</b><br/>“semen,<br/>sperm”</p>  | <p>هوسون<br/>*<b>husun</b></p>                               | <p>18 الوعل<br/><b>al-wa‘il<sup>1</sup></b><br/>“mountain<br/>goat, ibex”</p>           | <p>اغلجه<br/><b>uğulja</b></p>   |
| <p>13 الزوج<br/><b>al-zauj</b><br/>“husband,<br/>wife,<br/>couple”</p>   | <p>*اميراق<br/><b>amirraq</b></p>                            | <p>19 البجع المكي<br/><b>al-baja‘<br/>al-makkî</b><br/>“the pelican<br/>of Mecca”</p>   | <p>[***]<br/>?</p>   |
| <p>14 الساق<br/><b>al-saq</b><br/>“shank, leg,<br/>thigh”</p>  | <p>*بلدر<br/><b>baldir</b><br/>“the calf of<br/>the leg”</p> | <p>20 الزمج<br/><b>al-zummaj</b><br/>“a kind of<br/>eagle,<br/>vulture”<sup>3</sup></p> | <p>هيليه<br/><b>hêlie<sup>[k]2</sup></b><br/>“hawk,<br/>kite,<br/>vulture”</p> |

<sup>1</sup> Or *al-wa‘l*.

<sup>2</sup> See also ms. p. 200A25, *helie* “a kite.”

<sup>3</sup> Dozy, I, 602, “falco Halioetus;” Mevlût Sarı, 706, “kırmızı ayaklı kerkenez kuşu denilen yırtıcı bir kuş. Uşak kapan..” Varisco : “small eagle-like bird used in hunting.”

- |  |   |   |   |
|--|---|---|---|
| 21 *اليويو هو الجلم<br><b>al-yu<sup>3</sup>yu<sup>2</sup></b><br><b>wa huwa</b><br><b>al-jalam</b><br>“merlin,<br>it is the<br><i>alam</i> ” <sup>3</sup>              | ترمتاي<br><b>turumtay</b><br><br>“merlin;<br>male of any<br>kind of hawk” | 25 الشبكة<br><b>al-šabaka</b><br>“net, smete”               | *كلمى<br><b>*gölmi<sup>1</sup></b>      |
| 22 النسر<br><b>al-nasr</b><br>“eagle”  | قجير<br><b>qajir</b><br>“eagle,<br>vulture”                               | 26 لقانصة<br><b>al-qâniša</b><br>“the gizzard<br>of a bird” | بوتكه<br><b>bötege</b>                  |
| 23 العتبة<br><b>al-‘ataba</b><br>“threshhold”  | بوساقة<br><b>bosaqa<sup>[k]</sup></b>                                     | 27 الخام<br><b>al-ḥām</b><br>“raw, inpro-<br>cessed cloth”  | بوز<br><b>böz</b><br>“cotton,<br>cloth” |
| 24 المنزل الذي<br>يقام فيه<br>دباب<br><b>al-manzil</b><br><b>illâdi</b><br><b>yuqâmu fih</b><br><b>dubbâb<sup>4</sup></b><br>“a dwelling in<br>which reptants<br>live” | بتق   | 28 الحمص<br><b>al-ḥimmiš</b><br>“chick-pea”                 | برجاق<br><b>burčaq</b><br>“pea; bean”   |
| 29 حلقة راس<br>الخيمة<br><b>ḥalqa ra’s</b><br><b>al-ḥaima</b><br>“ring in the<br>roof of a tent”   | اوركه<br><b>örüke</b>   |   |   |

<sup>1</sup> Ms. has لحلمى. The Mong. *gölmi* more specifically is “large fishing net; net for catching quadropeds and birds.”

<sup>2</sup> Perhaps اليويو is to be read النونو *al-nûnû*, cf. *nûni* “sort d’oiseau” (Dozy, II, 748).

<sup>3</sup> *Jalam* denotes a predatory hunting bird,” see *al-Tuhfa*, f. 11b (Atalay ed., 11a), ed. trans. Fazylov, Zijaeva, 114n.50. It is the Syrian term for this bird, see D. M. Varisco, *Medieval Agriculture and Islamic Science. The Almanac of a Yemeni Sultan* (Seattle, 1994), 144-145.

<sup>4</sup> Or *dubbâb* “flies.”

## 187—col.A

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	اعصر <b>iʿṣir</b> “press, squeeze !”	بفیشار <b>bi-fišār</b>	قس غل <b>qıs ğıl</b>	سفیکسی <b>sfikse<sup>1</sup></b>	کامی <b>kami</b>
2	احرق <b>iḥriq</b> “burn, set on fire !”	بسوزان <b>bu-sûzân</b>	کیدر <b>köydür</b>	کابسی <b>kapse</b>	ایری <b>ayri</b>
3	اعلم <b>iʿlam</b> “know !”	بدان <b>bi-dân</b>	بلکل <b>bilgil</b>	ایکسفری <b>iksevre</b>	قدیسر <b>qdecir</b>
4	انس <b>insa</b> “forget !”	فراموش کن <b>farâmûş kun</b>	اُنُوت <b>unut</b>	لزمونیسی <b>lizmonise</b>	مارسیر <b>marcir</b>
5	اقرا <b>iqraʾ</b> “read !”	بخوان <b>bi-ḥwân</b>	او غی <b>oġı</b>	انغنسی <b>anaġnose</b>	کرتا <b>grta</b>
6	اطرد <b>uṭrud</b> “chase, drive away !”	برآن <b>bi-rân</b> “drive away !”	سور <b>sür</b> “drive away !”	دیوکسی <b>diyokse</b> “drive out !”	کاهی <b>kahi</b> “beat, strike strike !”
7	طهر <b>ṭahhir</b> “clean !”	باک کن <b>pâk kun</b> “purify !”	ارُوت <b>arut</b>	کثارسی <b>kaṭarise</b>	سربی <b>srpi</b> “cleanse !”

<sup>1</sup> Perhaps سفینکسی *sfinkse*.

8	احلق <b>iḥliq</b> “shave !”	بِتْرَاش <b>bi-tarâš</b>	يُولِغْل* <b>yülü gil</b> <sup>9</sup>	كسیرسی <b>ksirise</b>	اسلسنی <b>adzilcni</b> “let shave !”
9	ادلك <b>udluk</b> “rub !”	بُمَال <b>bu-mâl</b>	سوركل <b>sür gil</b> <sup>2</sup>	مالكسی <b>malakse</b>	اجری <b>ajri</b> “soap, lather !”
10	حك <b>ḥukka</b> “scrape !”	بخار <b>bi-ḥâr</b> “scratch !”	قاشی <b>qaşı</b> “scratch !”	کنیسی <b>knise</b> “scrape !”	کویری <b>koyri</b>
11	امح <b>umḥu</b> “wipe off, scratch out !”	بُسْتُر <b>bu-sutur</b> “erase !” <sup>4</sup>	صیل <b>şil</b> “wipe !”	سفونکسی <b>sfonkse</b> <sup>3</sup> “wipe !”	کیری <b>keri</b> “scratch, scrape !”
12	انفض <b>unfuḍ</b> “shake off !”	بِیْفَشَان <b>bi-yafšân</b>	ایسکل <b>eskil</b> “stretch !” <sup>5</sup>	تناکسی <b>tinakse</b>	توتفی <b>totwi</b>
13	ارکب <b>irkab</b> “mount !”	بَرَنَشِین <b>bar-nišin</b>	من <b>min</b>	کفلیکسی <b>kavalikse</b> <sup>6</sup>	هسیر <b>hdzir</b>
14	انزل <b>inzil</b> “dismount !”	فُرُو اَی <b>furû-ây</b> “descend !”	یین <b>yin</b> “dismount !”	بزیبسی <b>pezepse</b> “dismount !”	اجیر <b>içir</b>

<sup>1</sup> Or *yulğul* cf. *yul-*, *yulu-/yol-*, *yolu-* “to pluck out” ( see Clauson, *ED*, 918,919 and Sevortjan, IV, 215, who connects it with *yülü-* “to shave).

<sup>2</sup> Only in Osm. has *sür-* (“to drive away,” see above) come to mean “rub, smear.” Clauson, *ED*, 844, 846) suggested that this could be a secondary formation from *sürt-* “to rub.” It is also possible that our form here is indeed *sürtgil*.

<sup>3</sup> Or *sfunkse*.

<sup>4</sup> Steingass, 655 *siturdan*, *suturdan* “to shave, scrape, pare, pull out hairs; to erase, cancel, abolish, cut off; to curry.”

<sup>5</sup> One would expect *sil-* “to shake something” (Clauson, *ED*, 826).

<sup>6</sup> Possibly *kavalikepsi*.

15	اشتم <b>ištim</b> “abuse, revile !”	دشنام ده <b>dušnâm dih</b> “vilify !”	سوكغل <b>sög ğıl</b> “curse, revile !”	افرسی <b>ivrise</b> “insult, re- vile, curse, abuse !”	انركى <b>anarki</b> “dishonor, offend !”
16	اشرف* <b>ašrif</b> “exalt, honor !”	*بُزرك كن <b>buzurg kun</b> <sup>1</sup> “honor !”	اغرلا <b>ağır-la</b> “honor, respect !”	*فيلبسی <b>filepse</b> “treat well !” <sup>2</sup>	كفسیر <b>koṽcir</b> “let praise !”
17	احفظ <b>iḥfaz</b> “guard !”	نكه دار <b>nigah dâr</b> “observe, guard !”	بكله <b>bekle</b>	فيلاكسى <b>filakse</b>	بهى <b>bahi</b>
18	اهرب <b>uhrub</b> “flee !”	بُكریز <b>bu-gurîz</b> “fly, flee !”	قجغل <b>qačġıl</b>	فیى <b>fiye</b>	بخیر <b>paḡir</b>
19	اكسر <b>iksir</b> “break !”	بشكن <b>bi-šikan</b>	سیغل <b>seyġıl</b>	سباكسى <b>spakse</b>	كودرى <b>godri</b>
20	اصنع <b>işni</b> <sup>c</sup> “arrange, design !”	شیایى بور ? ?	<sup>3</sup> بونيله? ? ?	سیندكسى <b>sindakse</b> “draw up, compose !”	ا.ل.رمى? ?
21	اشقق <b>uščuq</b> “split, tear !”	بشكاف <b>bi-šikâf</b>	یرغل <b>yargıl</b>	سكىسى <b>skise</b>	جرودى <b>čarodi</b>

<sup>1</sup> Another reading might be بلند بر ده *baland bar dih* “exalt, extol”

<sup>2</sup> Ms. has : فیلبسی for کیلسی :  $\phi\iota\lambda\acute{\epsilon}\psi\epsilon < \phi\iota\lambda\acute{\epsilon}\upsilon\omega$  (DuC., 1676) “amice excipere,” Mod. Greek “to treat (to a drink).”

<sup>3</sup> Perhaps بوتنله *\*büttinle* “to complete, to make complete, to mend, to repair” (Redhouse, 340) or توننله *tüzenle* “put in order, compose.”

22	لف <b>luffa</b> “wrap up, roll up !”	ببیچ <b>bi-pîc</b> “roll !”	سارغل <b>sargıl</b>	تیلکسی <b>tilikse</b> “roll up !”	اولیرجی <b>olirçi</b> “roll up !”
23	انسج <b>unsuj</b> “weave !”	بُیاف <b>bu-bâf</b>	اویر <b>öyr</b> <sup>1</sup>	بلیکسی <b>plekse</b>	هوسی <b>husi(hüsi)</b>
24	ابلع <b>ibla</b> <sup>c</sup> “swallow, gulp down !”	فُرو خور <b>furû-ḥwur</b>	یوتغل <b>yutğıl</b>	کتابی <b>katapiye</b>	کول <b>gul</b>
25	بلغ <b>ballıg</b> “make reach, attain !”	برسان <b>bi-risân</b> “bring !”	یتیر <b>yetir</b> “cause to reach !”	فتاسیتو <b>ftase to</b> “reach it !”	هسر <b>hasir</b> “let arrive !”
26	غط <b>gaṭṭi</b> “cover !”	بُوش <b>bu-pûş</b>	اورت <b>ört</b>	سکیباسی <b>skepase</b>	ماسکی <b>madzgi</b> <sup>2</sup>
27	بع <b>bi</b> <sup>c</sup> “sell !”	بفروش <b>bu-furûş</b>	صت <b>şat</b>	بولسی <b>polise</b> <sup>3</sup>	ساخی <b>dzaḥi</b>
28	اشری <b>işrî</b> <sup>4</sup> “buy !”	بخريد <b>bi-ḥarîd</b>	ساتن ال <b>satın al</b>	اغوراسی <b>ağorase</b>	کنی <b>kni</b>
29	زن <b>zin</b> “weigh !”	بسنج <b>bi-sanj</b>	طرت غل <b>ṭartğıl</b>	زیسی <b>ziyise</b>	کشری <b>gşri</b>

<sup>1</sup> Cf. Osm. *ör-*.<sup>2</sup> For داسکی *dadzgi* ?<sup>3</sup> Or *pulise*.<sup>4</sup> Or اشتری *iştarî*.



## 187—col.B

1	كل kīl “measure !”	بیمای *bi-paimây	اولج ölč	دیامترسی diyametrise	جایی čapi
2	اعبر u <sup>6</sup> bur “pass !”	بگذران bi-gudārân “cause to let pass !”	کجفل kečğıl	دیافا *diyava	انسیر ancir
3	ارحل irhal “depart, move away !”	رحیل کن rahîl kun “depart”	کوجفل köčğıl	[***] ?	*جُکی čoki
4	عانق ‘âniq “embrace !”	کنار کیر kanâr gîr	قوج qoç	پر یلافی perilave	کرکی krki
5	قبل qabbil “kiss !”	بوسه ده bûsa dih	اب öp	فیلسی filise	باک bak
6	اقلب iqlib “turn !”	بگردان bi-gardân	دونیدر dönidür	ستریبسی strepse	شرچی šrçi
7	فکر fakkir “meditate, think about !”	بیندیش bi-yandîš “meditate !”	سانغل sangıl “think, suppose !” <sup>2</sup>	اثیمیثی a <sup>1</sup> timite <sup>1</sup> “remind, think upon !”	اسکاسو asgacu “remind !”
8	اذکر udkur “remember !”	یاد آور yâd âvar	انکفل angğıl	ثیمیثی *t <sup>1</sup> imite	ایشی iši

<sup>1</sup> Or a<sup>1</sup>imise if read as ایشیمیسی.<sup>2</sup> Clauson, *ED*, 833.

- |    |   |   |  |   |                            |
|----|---|---|--|---|----------------------------|
| 9  | دبر<br><b>dabbir</b><br>“arrange,<br>plan !”              | بنشان<br><b>bi-nišan</b><br>“prescribe<br>business !” | دانغل<br><b>danıǵıl</b><br>“consult !” | جونجوتی سی فولیسی<br><b>sivulepse jončwti</b><br>“advise,<br>consult !” | “recognize !” <sup>1</sup> |
| 10 | اعمل<br><b>iʿmal</b><br>“work !”                          | کار کن<br><b>kâr kûn</b>                              | ایش ات<br><b>iş et</b>                 | بان ارا بیسی دولیان<br><b>pise duliyan pan ara</b><br>“do work !”       |                            |
| 11 | استرح<br><b>istarih</b><br>“take a<br>rest, be<br>calm !” | بیشای<br><b>bi-yâšây</b>                              | دینغل<br><b>dınǵıl</b>                 | سیسی <sup>2</sup><br><b>*siyise (?)</b>                                 | هانکجیر<br><b>hangčir</b>  |
| 12 | اغد<br><b>uǵdu</b><br>“run !”                             | بدو<br><b>bi-dau</b>                                  | یگر<br><b>yügür</b>                    | دارمی<br><b>darme</b>   | ایسی                       |
| 13 | قف<br><b>qif</b><br>“stop,<br>come to a<br>standstill !”  | باست<br><b>bi-ist</b>                                 | طر<br><b>ṭur</b>                       | استا<br><b>ista</b>   | کیسیر<br><b>gecir</b>      |
| 14 | خلط<br><b>ḫallit</b><br>“mix !”                           | بیامیز<br><b>bi-yâmîz</b>                             | قت<br><b>qat</b>                       | زمیکسی<br><b>zmikse</b>   | خرنکی<br><b>ḫarnǵi</b>     |
| 15 | اطلب<br><b>uṭlub</b><br>“seek,<br>look (for) !”           | بجوی<br><b>bi-jûy</b>                                 | استغل<br><b>istegıl</b>                | ییربسی<br><b>yirepse</b>  | بندری<br><b>pndri</b>      |

<sup>1</sup> This would seem to indicate that the Armenian source was working through Turkic for it is only in Turkic that *danı-* has the meaning of : “to know, to recognize,” in addition to the meanings noted above, see Clauson, *ED*, 516

<sup>2</sup> < σιγῶω “keep silence.” Ms. has لئستی or لئستی. This may also be read, perhaps, as انیسی *anapapse* (ἀναπάψε ?) < ἀναπαύομαι or as اکینسی *akinise* (ἀκινῆσε) or اکینتسی *akinitese* (ἀκινῆτησε) “be at rest !”

16	قم قیاما <b>qum qiyâman</b> “stand up !”	بربای خیز <b>bar pây hiz</b> “stand up !”	اوتر <b>oțur</b> “stand up !”	ایيرو یودن <b>eyiru</b> “rise !”	ارنی ای <b>arni ay yodn</b> “arise to your feet !”
17	اقفز <b>iqfiz</b> “jump !”	بجه <b>bi-jah</b>	سیکری <b>sekri</b>	بیدسی <b>pidise</b>	فازی <b>wâzi</b> “run”
18	اسرع <b>usru<sup>c</sup></b> “hurry !”	بشتاب <b>bi-šitâb</b>	ترکن <b>terkin<sup>1</sup></b>	سبوداکسی <b>spudakse</b>	شتابی <b>štabi</b>
19	ادخل <b>udhul</b> “enter !”	درای <b>dar-ây</b> “come in !”	کیر <b>kir</b> “enter !”	*ایسلٹی <b>iselte</b> “enter !”	اس <b>adz</b> “let enter !”
20	افرغ <b>afriğ</b> “empty !”	تهی کن <b>tahî kun</b>	قوتر غل <b>qotarğıl</b>	ایفگیرسی <b>efkeroše</b>	تاردکسو <b>tardagcu</b>
21	عد <b>‘udda</b> “count !”	بُشُمَار <b>bu-šumâr</b>	سناغل <b>sanağıl</b>	میترسی <b>metrise</b>	هم اری <b>ham ari</b>
22	الجم <b>aljim</b> “bridle (a horse) !”	لکام کن <b>lagâm kun</b>	ایرله <b>eyerle</b> “saddle (a horse) !”	خلینوسی <b>ħalinose</b>	لکامی <b>lgami</b>
23	اسرج <b>asrij</b> “saddle (an animal) !”	زین بر نه <b>zîn bar nih</b>	ایرله <b>eyerle</b>	ستروسی <b>stroše</b>	تانبی <b>tanbi</b>

<sup>1</sup> Ms. has ترکی perhaps to be read as ترکل *terkel* ( < *terk kel* “come quickly) or ترکله *terkle* “hurry,” see Clauson, *ED*, 542, 545.

24	تحرك taḥarrak “move !”	بجُمب bu-jumb	تبره tepre	سالِبسی salepse	داری dari
25	حرك ḥarrik “set in motion !”	بجُمبَان bu-jumbân	تبرت tepret	سالِبسی تو *salepse to	دارسو darco
26	ارسل arsil “send !”	بفرست bi-firist	ایغل ıygıl	بیمبسی pempse	اغرکی əğarki
27	اکر akri “rent, lend, hire !”	*کری بکیر *kirâ bi-gîr “rent, take in rent !”	کری بر kirâ bir “give rent !”	اغویسی ağoyase “rent, lend, hire !”	تارسی tarci “give back !” <sup>1</sup>
28	اکر akri “rent, let, lease, let out, farm out, hire out !”	*کری بده *kirâ bi- dah “give in hire !”	کریه برغل kirâya bir- gıl “rent out !”	دوس ایس اغوین dos is ağı- yın “give in rent, hire !”	دور انفارس dur anwarc “give it free !”
29	اشعل السراج ış'al al- sirâj “light the lamp !”	جراغ برکن čirâğ bar kun	جراغ یندر čirâğ yandır	ابسی لخنارن apse liḥ- narin	جراک قاری čirag wari

<sup>1</sup> The Armenian may have been taken from a written Turkic text, reading کری بیر as *keri bir* “give back.”

187—col. C

ARABIC	MONGOL		
1 السلم <b>al-salam</b> “captive” <sup>1</sup>	اوغرچق <b>oğurčaq</b> “captive”	6 الابلق <b>al-ablaq</b> “piebald”	الا <b>ala</b> “grappled”
2 مطيع <b>mutîc</b> “obedient”	ايل <b>il</b>	7 الاحوى <b>alahwâ</b> “deep green verging to black” <sup>2</sup>	كورن <b>küren</b> “brown, maroon, deep violet”
3 الحبشي <b>al-ḥabašî</b> “dark or cream (color of a horse)”	قليون <b>qaliun</b> “brown, isabella”	8 الاغباش <b>al-ağbaš</b> <sup>4</sup> “dark”	صرل <b>şaral</b> “ashen, dun-colored”
4 المدير <b>al-mudîr</b> ? “head, chief”	جوقر <b>čöqur</b> <sup>[k]</sup> “tacheté”	9 الاجانة <b>al-ijjâna</b> “trough”	قدغه <b>qoduğa</b>
5 السنان <b>al-sinân</b> “spear, spearhead”	اجُر* <b>üzür</b> “lance”	10 قدح يحلب فيه <b>qadaḥ</b> <b>yuhlabu fihi</b> “bowl with which one milks”	ساؤلغه <b>saulqa</b> “bucket” <sup>5</sup>

<sup>1</sup> Dozy, *Supplément*, I, 677.<sup>2</sup> See Mevlût Sarı, 364, *ḥawiya* “koyu yeşil olmak. Yahut koyu kırmızı olmak,” *al-huwwa* “koyu yeşil veya koyu kırmızı,” *al-aḥwâ* “koyu yeşil;” Vl. V. Polosin, *Slovar’ poétov plemenî abs* (VI–VIII vv.) (Moskva, 1995), 134 *aḥwâ* “dark-green;” Steingass, 28 *aḥwâ* “black, dusky (in the lips), black inclined to green.” Here probably a horse color.<sup>3</sup> Lit. “Ethiopian.”<sup>4</sup> It may also be الاغباش *al-ağbaṣ* “dust-colored (see Mevlût Sarı, 1077 “boz renkli, *gabaṣa* “renk toz gibi boz olmak), or الاغبس *al-ağbas* “horse of a dun color” (see Redhouse, 147; Mevlût Sarı, 1078 *al-ğabas* “boz, kül rengi, *ğabişat al-dâbba* “hayvanın rengi boz olmak”).<sup>5</sup> Cf. Lessing, 659, *sağulğa* “pail, bucket.”

- |  |  |
|--|--|
| <p>11 القدح له [***]<br/>خرطوم<br/><b>al-qadaḥ</b> ?<br/><b>lahu ḥurṭûm</b><br/>“a cup or<br/>bowl with a<br/>spout”</p> | <p>17 المقود<br/><b>al-miqwad</b><br/>“halter”</p>   |
| <p>12 مجر العنان<br/><b>mijarr</b><br/>“leather cord<br/>attached to<br/>the bridle”</p>                                 | <p>18 نعل الفرس<br/><b>naʿl al-faras</b><br/>“horseshoe”</p>   |
| <p>13 العنان<br/><b>al-ʿinân</b><br/>“reins”</p>   | <p>19 السبب<br/>مضفور<br/><b>al-sabab</b><br/><b>al-maḍfûr</b><br/>“twisted rope,<br/>whip”</p>                |
| <p>14 المحيق<br/><b>al-muhyiq</b><br/>“sharp,<br/>pointed”</p>   | <p>20 تتماج<br/><b>tutmâj</b><br/><b>tutmač</b><br/>“thin slices<br/>of pasta,<br/>vermicelli”<sup>1</sup></p> |
| <p>15 غلاف القوس<br/><b>gîlâf al-qaus</b><br/>“bow-case”</p>   | <p>21 يطرية<br/><b>iṭriya</b><br/><br/>“a kind of<br/>vermicelli”<sup>3</sup></p>                              |
| <p>16 العذار<br/><b>al-ʿidâr</b><br/>“cheek-<br/>piece (of<br/>horse)”</p>   | <p>نقطه<br/><b>noqṭa</b><br/>“halter”</p>  |

<sup>1</sup> On tutmač etc., see P.B. Golden, “Chopsticks and Pasta in Medieval Turkic Cuisine,” *Rocznik Orientalistyczny*, 49 (1994-95), 71-80.

<sup>2</sup> Lit. “blue laḥiṣa” < Pers. *lāḥiṣa*, *lāḥiṣta* “vermicelli or long slices of paste put into a broth” (Steingass, 1111).

<sup>3</sup> *Iṭriya* is ultimately a term of Greek origin < ἵτριον “a kind of cake,” which was known to the Arabs by the ninth century, see A.M. Watson, *Agricultural Innovation in the Early Islamic World* (Cambridge, 1983), 22-23.

- |  |   |   |   |
|--|---|---|---|
| <p>22 الرشته<br/><b>al-rišta</b><br/>“a kind of<br/>macaroni”</p>  | <p>هتكوما<br/><b>hetküme</b><br/>“a kind of<br/>vermicelli”<sup>1</sup></p> | <p>26 لبن الرماك<br/>قميز<br/><b>laban</b><br/><b>al-rimâk</b><br/>“(sour)<br/>mare’s<br/>milk”</p>               | <p>ايران<br/><b>airan</b><br/><b>qimiz</b><br/>“buttermilk<br/>sour milk,”<sup>2</sup><br/>“kumiss”</p> |
| <p>23 لأكيشة<br/>اسم الطبخ<br/><b>lâkîša ism</b><br/>“lâkîša the<br/>name of a<br/>dish”</p>   | <p>تتماج<br/><b>tutmač</b></p>  | <p>27 اللبا<br/>المضوغ<br/><b>al-libâ</b><br/><b>al-muḍûḡ</b><br/>“colostrum<br/>of masticants”</p>               | <p>قيماق<br/><b>qaimaq</b><sup>3</sup><br/>“cream”</p>  |
| <p>24 الوظيفة<br/>و الراتب<br/><b>al-waẓîfa</b><br/><b>waʿl-râtib</b><br/>“daily ration”<br/>and “daily<br/>allowance,<br/>salary”</p> | <p>سوسن<br/><b>süsün</b><br/>“provision for<br/>travelling”</p>             | <p>28 الاقامة<br/>للضيافة<br/><b>al-iqâma</b><br/><b>liʿl-ḍiyâfa</b><br/>“stopping<br/>place for<br/>banquet”</p> | <p>ساوری<br/><b>sauri</b><br/>“dwelling,<br/>feast”</p>   |
| <p>25 الشكال<br/><b>al-šikâl</b><br/>“fetter”</p>  | <p>جیدار<br/><b>čider</b><br/>“hobbles<br/>for horses”</p>                  | <p>29 الخمر<br/><b>al-ḥamr</b><br/>“wine”</p>   | <p>دراسون<br/><b>darasun</b><br/>“raisin-<br/>wine”</p>   |

<sup>1</sup> Kara notes : “cf. *Muqaddimat al-Adab*/Poppe, 182, Middle Mong. *héčkeksen unqasun* = Chag. *késken yung* “wool cut into slices,” hence Middle Mong. *héčke-* to cut, Mong. *eske/-edke-* + *me*, deverb. noun.”

<sup>2</sup> See Clauson, *ED*, 276; Redhouse, 292 “A cooling and nourishing drink made by beating up fresh sour curds with water, buttermilk, whey.”

<sup>3</sup> A Turkic word (from Old Turk. *qanaqlqanyaqlqayaq*, see Clauson, *ED*, 636). Kara notes that the usual Mongol term for “colostrum” is *uḡuraḡ*. For “colostrum” elsewhere in the *Hexaglot*, see 194A23, 205B8.

188—col.A

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	افعل <b>ifʿal</b> “do”	بکُون <b>bu-kun</b>	قل <b>qıl</b>	بیسى <b>pise</b>	ارا <b>ara</b>
2	فعل <b>faʿala</b> “he did”	بکرد <b>bi-kard</b>	قلدي <b>qıldı</b>	اي بيكي <b>epike</b> <sup>1</sup>	ارار <b>arar</b>
3	يفعل <b>yafʿalu</b> “he does”	بکُنَد <b>bu-kunad</b>	قلر <b>qılır</b>	ثاد بیسی <b>tado pise</b> “he will do it”	ار نننى <b>arne</b> “he does”
4	لا تفعل <b>lâ tafʿal</b> “don’t do”	نکُن <b>*nakun</b>	قلمه <b>qılma</b>	مي بیسیس <b>mi pises</b> “you (s.) will not do”	میا ینیس <b>miaynes</b> “you (s.) do not do”
5	ما فعل <b>mâ faʿala</b> “he did not do”	نکرد <b>nakard</b>	قلمدي <b>qılmadı</b>	اوکبیکى <b>uk epike</b> “he did not do”	چارار <b>çarar</b>
6	لا يفعل <b>lâ yafʿalu</b> “he does not, will not do”	نکُنَد <b>nakunad</b>	قلماس <b>qılmas</b>	او مید بیسی <b>umi do pise</b> “he surely will not do it”	چارني <b>çarne</b> “he does not do”
7	فعلت <b>faʿalta</b> “you (s.) did” <sup>2</sup>	بکردى <b>bi-kardî</b> “you did”	قلديم <b>qıldım</b> “I did”	ایبى کستو <b>epikes to</b> “you did it”	ایریر <b>ayrir</b> “you did”

<sup>1</sup> It is not clear why the author divided the word as *e pike*. It does not ineidate accent *epike* (ἐπίκει. On the Greek forms in general, see Golden, “The Byzantine Greek Elements in the Rasûlid Hexaglot” *AEMAE*, V (1985), pp.41-166. I have divided the words according to their Greek appearance, e.g. *epikes to* (ἐπίκεις τὸ) not *e pi kesto* (cf. ms. p. 188A7).

<sup>2</sup> This can also be read as *faʿaltu* “I did,” hence the confusion in the Turkic entry ?



- |    |   |                                     |  |  |                              |
|----|---|-------------------------------------|--|--|------------------------------|
| 8  | فعلتم<br><b>fa'altum</b><br>"you (pl.m.)<br>did"                          | بکردید<br><b>bi-kardîd</b>          | ای تنکز<br><b>ittingiz</b>                             | *ای بیکتی<br><b>epikete</b>  | ایریک<br><b>ayrik</b>        |
| 9  | ما فعلت<br><b>mâ fa'alta</b><br>"you (s.) did<br>not do"                  | نکردی<br><b>nakardî</b>             | قلمدن<br><b>qılmadın</b>                               | اوکی بیکیستو<br><b>uk epikes to</b><br>"you (s.) did<br>not do it"     | جیریر<br><b>çayrir</b>       |
| 10 | ما فعلتم<br><b>mâ fa'altum</b><br>"you (pl.m.)<br>did not do"             | نکردید<br><b>nakardîd</b>           | ایتمدنکز<br><b>itmedingiz</b>                          | اوکی بیکیستی<br><b>uk epikete</b>                                      | جیریک<br><b>çayrik</b>       |
| 11 | ما فعلوا<br><b>mâ fa'alû</b><br>"they did<br>not do"                      | نکردند<br><b>na-kardand</b>         | قلمدی<br><b>qılmadı</b>                                | اوکی بیکاندو<br><b>uk epikan do</b>                                    | جیرین<br><b>çayrin</b>       |
| 12 | ما یفعلون<br><b>mâ yaf'alûna</b><br>"they do not<br>do, are<br>not doing" | نکنند<br><b>na-kunand</b>           | ایتماالر<br><b>itme'eler</b>                           | اومیبیون<br><b>umi piyun</b><br>"they were<br>not doing"               | جاینین<br><b>çaynein</b>     |
| 13 | فعلت<br><b>fa'altu</b><br>"I did"   | کردم<br><b>kardam</b>               | قلم<br><b>qıldım</b>                                   | ای بکاتو<br><b>epika to</b><br>"I did it"                              | ایری<br><b>ayri</b>          |
| 14 | انا افعل<br><b>anâ af'ala</b><br>"I may/<br>should do"                    | من بکنم<br><b>man bu-<br/>kunam</b> | بن قلم<br><b>ben qılam</b><br>"that I may<br>do ( it)" | ای غونا<br>تو بیسو<br><b>eğō na to<br/>piso</b><br>"I should do<br>it" | ایو ارنیم<br><b>es arnem</b> |

- 15 انا لا افعل من نكنم قلمس من ايسى ايس ارميم  
 anâ lâ af'ala man na-kunam qılmas men esi epikes ↓ es arnem  
 "I may not do" "I may not do" "I may not do" "you (s.) did" "I do"
- 16 انت فعلت تو کردی سن ایتنک ايسي بولا تون ايرير  
 anta fa'alta tû kardî sen itting esi pola piyis ton ↓ tun ayrir  
 "you (s.) did do" "you do it frequently" "you did do"
- 17 انت تفعل تو می کنی سن قلسن ايسى اودين کسنو  
 anta taf'alu tu mî-kunî sen qılrsın esi uden tuto \*piyis ↓ ?  
 "you (s.) do" "you are doing" "you do" "you are not doing this"
- 18 انت ما تفعل تو نمی کنی سن قلماسن تو بیکتی تون جه  
 anta mâ taf- 'alu tu na-mi-kunî sen to pikete tun çe sarcir  
 "you (s.) are not doing" "you are not doing" "you do not" "you did" "you will do"
- 19 انتم ما فعلتم شما کردید سز مو اوکی توك ايريك  
 antum mâ fa'altum şumâ kardîd siz mû qılır siz uk epika to ↓ tuk ayrık  
 "you (pl.) did not do" "you did" "did you do it?" "I did not do it" "you did do"

20	ما فعلت	نکردم	قلمادم	ایسیس اوکی بیکیته *esis uk epikete “you did not do”	جایری čayri ↓ “I did not do”
	mâ fa <sup>ʿ</sup> altu	nakardam	qılmadım		
	“I did not do”				
21	انتم ما فعلتم antum mâ fa <sup>ʿ</sup> altum “you (pl.) did not do”	شما نکردید šumâ nakardîd	ایتمادنکز سز itmedingiz siz	*ایسیس بیکاتو *esis *pikate to “you are doing it”	توکجیریک tuk čayrik ↓ “you did not do”
22	انتم تفعلون antum taf <sup>ʿ</sup> alûna “you (pl.) are doing”	شما می کنید šumâ mî- kunîd	سز قلسز siz qılırsız	ایسیس اودن بیکاتی esis uden *pikate “you are not doing”	توک انیک tuk aneik ↓ “you were doing”
23	انتم ما تفعلون antum mâ taf <sup>ʿ</sup> alûna “you (pl.)are not doing”	شما نمی کنید šumâ nâ-mîkunîd	سز قلماسز siz qılmasız	ایکینی اوکی بیکان ekini uk epikan “they did not do”	توک چیک انیک tuk čik aneik ↓ “you were doing”
24	هم ما فعلوا hum mâ fa <sup>ʿ</sup> alû “they did not do”	ایشان نکردید îşân na- kardand	انلر ایتمدیلر anlar itmediler	*ایکینی تو بییون *ekini to piyun “they are doing it”	ناکانک جیرن nakank čayrin ↓ “they did not do”

- |    |   |  |   |   |  |
|----|---|--|---|---|--|
| 25 | هم يفعلون<br><b>hum yaf-<br/>‘alûna</b><br>“they are<br>doing/they<br>do” | ایشان<br>میکنند<br><b>îşân mî-<br/>kunand</b><br>“they are<br>doing” | انلر ایدرلر<br><b>anlar<br/>iderler</b>   | ایمیس<br>ابکا میدو<br><b>emis<br/>epikame do</b><br>“we did it” ↓           | ناکانک<br>کفانین<br><b>nakank<br/>kwanein</b><br>“they were<br>doing”    |
| 26 | نحن فعلنا<br><b>naḥnu fa-<br/>‘alnâ</b><br>“we did”                       | ما کردیم<br><b>mâ kardîm</b>   | بز قلدق<br><b>biz qıldıq</b>  | ایکینی او<br>بیون<br><b>ekini *u<br/>piyun</b><br>“they are<br>not doing” ↓ | مینک<br>ایراک<br><b>menk ayrak</b><br>“we did”                           |
| 27 | هم ما<br>يفعلون<br><b>hum mâ<br/>yaf‘alûna</b><br>“they are not<br>doing” | ایشان<br>نمی کنند<br><b>îşân nâ-mî-<br/>kunand</b>                   | ای غو میدانلر ایتماس<br>بیسو<br><b>anlar itmes eĝo mi do<br/>piso</b><br>“I may not<br>do it” | ناکانک چین<br>اینیل<br><b>nakank çen<br/>aynel</b><br>“they did not<br>do”  |  |
| 28 | نحن ما<br>فعلنا<br><b>naḥnu mâ<br/>fa‘alnâ</b><br>“we did not<br>do”      | ما نکردیم<br><b>mâ na-<br/>kardîm</b>                                | بز قلمدق<br><b>biz<br/>qılmadıq</b>   | اوکیبیکامیدو<br><b>uk epikame<br/>do</b><br>“we did not<br>do it”           | مینک کفای<br>نینک*<br><b>menk kway<br/>neink</b><br>“we were<br>doing”   |
| 29 | نحن نفعل<br><b>naḥnu<br/>naf‘alu</b><br>“we do”                           | *ما میکنیم<br><b>mâ *mî-<br/>kunîm</b><br>“we are<br>doing”          | بز ایدریر<br><b>biz idiriz</b>  | ایمیس تو*<br>بیومین<br><b>emis to<br/>piyumen</b><br>“we are<br>doing it”   | مینک جا<br>نینک<br><b>menk<br/>çayneink</b><br>“we were<br>not<br>doing” |

## 188—col.B

1	نحن لا نفعل <b>nahnu lâ naf'alu</b> “we do not do”	ما نمي كنيم <b>mâ na-mî- kunîm</b> “we are not doing”	بز ايتمس بز <b>biz itmes biz</b>	ايميس اوميببومين <b>emis umi piyumen</b> “we are not doing”	منك جاينينك <b>menk čaynenk</b> “we do not do”
2	ستفعل <b>sataf'alu</b> “you (s.) will do”	بوك بكني <b>bûk bu- kunî</b> “perhaps you may do”	لائينا تو قلغش ايرنج <b>qılğaş irinč</b> perhaps (you) wilt do”	لائينا تو بييسيس <b>*laṭina<sup>1</sup> to piyisis</b> “truly you may do”	مي تيك اينيس <b>mi tek aynes</b> “you may do it”
3	ستفعلون <b>sataf'alûna</b> “you (pl.) will do”	بوك بكنيد <b>bûk bu- kunîd</b> “perhaps you may do”	لائينا تو قلغش ايرنج <b>qılğas irinč</b> “perhaps (you) will do”	لائينا تو بييسيتي <b>*laṭina to piyisete</b> “truly you wilt do it”	مي تيك اينينك <b>mi tek aynek</b> “you may do”
4	الفاعل <b>al-fâ'il</b> “doer, actor”	كندده <b>kunanda</b> “doer”	قلغاي <b>qılğay</b>	تو بيوند تو <b>to piyonda to</b> “the one doing it”	زوكوغ <b>zukoğ</b> “doer”
5	فعل <b>fu'ila</b> “was made, done”	كرده شد <b>karda šud</b>	قلندي <b>qılındı</b>	اي بيتون <b>epiyeton</b>	زوكفساف <b>zukwecaw</b>

<sup>1</sup> Perhaps a corruption of ᾠθητικός “true,” i.e. “truly.” A better form, but requiring a more serious emendation would be to omit لا leaving بيثانو\* = *piṭano* for *piqano*/ (n) “probably, likely.”

6	ما فعل <b>mâ fu'ila</b>  “was not done”	کرده نشد <b>karda na- šud</b>	قلنمدي <b>qılınmadı</b>	اوکي ببيتون <b>uk epiyeton</b>	جیغاف <b>čegaŋ</b>
7	الفعل <b>al-fīl</b> “action; doing”	کَرْدَن <b>kardan</b>	قلغن <b>qılğın</b>	افتيازمان <b>o ftiyazman</b>	اي نیل <b>ayinel</b> “making”
8	المفعول <b>al-maf'ûl</b> “made, done”	کرده <b>karda</b>	قلنمش <b>qılınmış</b>	افتيزمينون <b>o ftiyazmenon</b>	زوکاس <b>zukadz</b>
9	انا <b>anâ</b> “I”	من <b>man</b>	بن <b>ben</b>	ايغو <b>eğo</b>	يس <b>es</b>
10	انت <b>anta</b> “you (s.)”	تو <b>tu</b>	سن <b>sen</b>	ایسی <b>esi</b>	دا <b>da ?</b>
11	انتم <b>antum</b> “you (pl.m.)”	شما <b>šumâ</b>	سز <b>sız</b>	اسيس <b>esis</b>	اوف <b>ow ?</b>
12	هذا <b>hâ dâ</b> “this one”	اين <b>în</b> “this”	بو <b>bu</b>	توتو <b>tuto</b> “this”	اصنيك <b>aşnik</b> “these”
13	هو <b>huwa</b> “he”	او <b>û</b> “he, she, etc.”	ال <b>ol</b>	ايکينوس <b>ekinos</b> “that one, he”	ادنیک <b>adnik</b> “those”
14	من <b>man</b> “who ?”	کي <b>kî</b> “who ?”	کم <b>kim</b> “who ?”	تيس <b>tis</b> “who ?”	نکانک <b>nakank</b> “they”

15 نحن <b>nahnu</b> “we”	ايما <b>îmâ</b> “we”	بز <b>biz</b> “we”	ايميس <b>emis</b> “we”	ايس <b>ays</b> “this”
16 هم <b>hum</b> “they (m.)”	ايشان <b>îşân</b>	الر <b>alar</b>	ايكيني <b>ekini</b> “those, they”	ادنك <b>adnik</b> “those”
17 هولا <b>hâ’ulâ’i</b> “these”	اينان <b>înân</b>	بكر <b>bungar</b> <sup>2</sup>	توتي <b>tuti</b>	نكانك <b>nakank</b> “they, those”
18 لي <b>lî</b> “to me”	مرا <b>ma-râ</b> “to me”	بنكا <b>banga</b>	ايمينان <b>emenan</b> “me (acc.)”	اينس <b>inc</b> “to me”
19 لك <b>laka</b> “to you (s.)”	ترا <b>tu-râ</b> “you, to you (s.)”	سнка <b>sanga</b> “to you (s.)”	ايسينان <b>esenan</b> “you(s. acc.)”	كيز <b>kyez</b> “to you (s.)”
20 لمن <b>liman</b> “to whom?”	ازكي <b>az kî</b> “from whom ?”	كمنك <b>kiming</b> “of whom ?”	تينوس <b>tinos</b> “for whom? of whom ?”	قوير <b>woyr</b> “whose”
21 لنا <b>lanâ</b> “to us”	مارا <b>mâ-râ</b> <sup>3</sup> “to us”	بزا <b>bize</b> “to us”	ايماس <b>emas/imas</b> “us (acc.- gen.)”	ميز <b>myez</b> “to us”
22 لكم <b>lakum</b> “to you”	شمارا <b>şumâ-râ</b> “to you”	سزا <b>size</b>	ايساس <b>esas</b> “you (acc.-gen.)”	سييز <b>cyez</b> “to you”

<sup>1</sup> Or *imis*.<sup>2</sup> Perhaps بُلر *bular* ?<sup>3</sup> The ms. has فارا.

23	له <b>lahu</b> “to him”	اورا <b>û-râ</b> “to him”	انغا <b>angā</b> “to him”	ايکينن <b>ekinon</b> “him (acc.)”	نرا <b>nra</b> “to him”
24	لهم <b>lahum</b> “to them” (m.)	ايشانرا <b>îšân-râ</b> “to them”	اولرا <b>olara</b> “to them”	ايکينوس <b>ekinus</b> “them (acc.)”	*ناسانس <b>nacanc</b> “to them”
25	نعم <b>na'am</b> “yes!”	اري <b>ârî</b>	اوت <b>evet</b>	ني <b>nei</b>	ها <b>ha</b>
26	لا <b>lâ</b> “not; no”	نه/نا <b>na/nâ<sup>1</sup></b>	يوق <b>yoq</b>	اوهي <b>ohi</b>	جه <b>čeh</b>
27	اين <b>aina</b> “where?”	كو <b>kû</b>	قني <b>qani</b>	بون <b>pun</b>	اوري <b>ûre</b>
28	كيف <b>kaifa</b> “how?”	جگُونَه <b>čigûna</b>	قنه <b>qana<sup>2</sup></b>	بوس <b>pos</b>	اينچ كن <b>inč kan</b> “how many?”
29	لو <b>lau</b> “if”	اگر <b>agar</b>	قلنك <b>qaling</b>	اندو <b>ando</b>	تي <b>te</b>

<sup>1</sup> Ms. has one form written over the other.

<sup>2</sup> If not a corruption of نجه *nijelniče* “how much ? how many ?”



188—col.C

ARABIC	MONGOL		السواك al-siwâk	سيرين sirin ?
1 الجبن الطري غير مملوح al-jubn al- ṭarîy ġair- mamlûḥ “unsalted, fresh cheese”	بشلاق bišlaq	6	“small stick for cleaning and polishing the teeth”	“skin rawhide”
		7	بولان الحمير المتشسط al-ḥamîr al-mutawassiṭ “medium-sized ass”	بولان bölen “wild ass”
2 الزبد al-zubd “butter”	طوسون ṭosun			
		8	الضحكة al-daḥka “laugh, laughter”	قلجا qalja “facetious, jocular”
3 اقط aqiṭ “sour milk dried (cream) cheese” <sup>1</sup>	ارجي ārċi			
		9	البكا al-bukâ <sup>3</sup> “crying”	اويلغو uilāgu “to cry, weep”
4 البند al-band “tether” <sup>2</sup>	هواسن huyâsun “tether, rope, cord”	10	الافترا al-iftirâ <sup>3</sup> “calumny” lie, falsehood”	ايقاقاقو aiqacaqau
5 الحنا al-ḥinnâ “henna (a reddish orange cosmetic)”	قنّا qīna	11	وقوله جدا wa qauluhu <sup>3</sup> jiddan “very much”	ماشى maši

<sup>1</sup> Steingass, 87.<sup>2</sup> Dozy, *Supplément*, I, 117 “cordon (tresse, ruban), courroie pour chaussure, ceinture.” Ultimately it is from Pers. *band* “a band, tie...belt, girdle, or anything by which bodies are joined”(Steingass, 201).<sup>3</sup> “His speech (was).”

12	قول القائل ابدا <i>qaul al-qâ'il</i> <b>abadan</b> “always”	ناسودا <b>nasuda</b>	18	[***]  ? ?	[***]  ? ?
13	التخريب <i>al-tahrîb</i> “destruction, devastation”	*سويتككو <i>süitkegü</i> <sup>[k]2</sup> “to devastate”	19	النبت <b>al-nabt</b> “growth”	ارغغو <b>urgügu</b> “to grow”
14	التفريغ و الاخلا <i>al-tafrîğ</i> <i>wa'l-ihlâ'</i> “emptying, discharge” and “emptying, voiding”	صولتقغو <b>sulatqağu</b>  “to loosen, to empty”	20	الانصات <b>al-anşât</b> “listening, hearing”	سوننغو <b>sonangu</b> “hearing”
15	العنا <i>al-ʿanâ'</i> “worry”	دويغو <b>doyağu</b> “to have care of something”	21	الفتح <b>al-faṭḥ</b> “opening”	نيكو <b>nêgü</b> “to open”
16	الامتلا <i>al-imtilâ'</i> “fullness”	دوركو <b>dürgü</b> “to fill up”	22	الجرح <b>al-jarḥ</b> “wounding”	[***]
17	الخروج <i>al-ḥurûj</i> “going out”	غارغو <b>gargü</b> “to go out”	23	التفريج <i>al-tafrîj</i> “dispelling, driving away”	كوكولغو <b>kögölegü</b> “to chase, expel”
			24	الدرج <b>al-darj</b> “passing”	انكرككو <b>öngkergü</b> “to pass”
			25	البعد <b>al-buʿd</b> “going away, far beyond”	يرجغو <b>yorçigü</b> “to go”

<sup>1</sup> “As the speaker said.”

<sup>2</sup> Kara also suggests : سوناكو *sönêgü*.

- 26 المسح ارجفو  
بغى  
[\*\*\*] يالنگفو  
**al-mash** **arčigū**  
?  
?  
“wiping “to clean,  
clean” ?  
?
- 27 المرج باقرقغو  
بملاعة  
**al-marah** **baqarqağū**<sup>[k]</sup>  
**bi-mulâ‘aba**  
“being glad, “to be pleased,  
happy by have pleasure”  
paying,  
joking”
- 28 المدح سيسشغو  
**al-madh** **saišağū**  
“praising” “to praise”
- 29 الزيادة هولاولكو  
**al-ziyâda** **hüleülgü**  
“surplus, “amounting to  
excess” more, being  
more”

## 189—col.A

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	من اين <b>min aina</b> “whence?”	از کجا <b>az kujâ</b>	قندن <b>qandan</b>	ابو <b>apapu</b>	اسکيس <b>eskic</b> “from here”
2	من هاهنا <b>min hâhunâ</b> “from here”	از اینجا <b>az înjâ</b> “hence”	بندن <b>bundan</b>	ابيدو <b>apedo</b>	هوسکيس <b>hoskic</b> “from here, there”
3	منه <b>minhu</b> “from him”	ازو <b>azû</b>	اندن <b>andan</b>	ايکينون <b>ekinon</b> “him (acc.)”	انام ني <b>i-nam-ne</b>
4	منک <b>minka</b> “from you”	از تو <b>az tu</b>	سندن <b>senden</b>	ابي سي ناني <b>ap esenane</b>	ايک ني <b>i-kene</b>
5	مني <b>minnî</b> “from me”	از من <b>az man</b>	بندن <b>benden</b>	ابي مني <b>ap emene</b>	ايس ني <b>isne</b>
6	الي اين <b>ilâ aina</b> “whither?”	بَکْجَا <b>ba-kuja</b>	قنجه <b>qanĵa</b>	بو <b>pu</b>	اور <b>ur</b>
7	لهذا <b>lihâdâ</b> “to this”	اين اورا <b>în-û-râ</b>	بنغا <b>bunġa</b>	توتن <b>tuton</b> “this(acc.)”	سرا <b>sra</b>
8	لهولا <b>li-hâ'ulâ'i</b> “to these”	*اينان را <b>înân-râ</b>	بلرا <b>bulara</b>	توتس <b>tutis/tutus</b> “to these/ these(acc.)”	ڤاسانس (wacanc) <b>nacanc</b> “to those”

9	كان <b>kâna</b> “he was”	بُودُ <b>bûd</b>	ايدي <b>idi</b>	ايتون <b>iton/itun</b>	اير <b>er</b>
10	صار <b>şâra</b> “he became”	شُودُ <b>şud</b>	بلدي <b>boldı</b>	اي ينيتون <b>eyineton</b>	ايغاف <b>eğaw</b>
11	اي <b>ayy</b> “which?”	كدام <b>kudâm</b>	قنغي <b>qangı</b>	بيون <b>piyon</b>	اورم <b>orme</b> “someone”
12	كنت <b>kuntu</b> “I was”	بودم <b>bûdam</b>	اردم <b>irdim</b>	ايمون <b>imun</b>	اي <b>ei</b>
13	لم <b>li-ma</b> “why?”	چرا <b>çirâ</b>	نيشا <b>nişe<sup>1</sup></b>	دياتي <b>diyafi</b> “for what?”	اير <b>er</b>
14	مجري <b>mijrî<sup>2</sup></b> “because of me”	از بهر من <b>az bahr-i man</b> “on account of me”	اجون <b>içün</b> “because of”	اوديا* <b>odiya</b> “because of”	فانس <b>wanc</b> “because of”
15	لاي شي <b>li-ayyi</b> <b>şai’in</b> “for what?”	از بهر چه <b>az bahri çi</b> “on account, of what ?”	ناي جن* <b>neyçün</b> “because of what ?”	اوذياتي <b>odiyati</b> “because of what?”	فاسينج <b>wacinç</b> “nothing“
16	شي <b>şay</b> “thing”	جيز <b>çîz</b>	ناسنه <b>nesne</b>	تبوتي <b>tipote</b>	ايرك <b>irk</b>

<sup>1</sup> *nişe* < *ne işe* (Clauson, *ED*, 775).

<sup>2</sup> From *min jarât* “because of me” (Lane [1865], 401).

17	هوذا <b>huwa đâ</b> “look at that one !”	اينك <b>înak</b> “behold !”	اوش <b>oš</b> “look ! see him !”	ناتون <b>naton</b>	هوسکا <b>hoska</b>
18	متي <b>matâ</b> “when?”	کي <b>kai</b>	قچن <b>qačan</b>	بوتي <b>pote</b>	اييب <b>i-yip</b>
19	الان <b>al-âna</b> “now”	اکنون <b>aknûn</b>	امدي <b>îmdi</b>	ايدارتي <b>edar(t)e</b>	امها <b>imha</b>
20	طرف <b>ṭaraf</b> “border”	کنار <b>kanâr</b>	اوج <sup>۱</sup> <b>uč</b>	اکران <b>akran</b>	ایزیر <b>ezir</b>
21	وسط <b>wasat</b> “middle”	میان <b>miyân</b>	اورتا <b>orta</b>	ميسي <b>mesi</b>	میجن <b>mijin</b>
22	غيره <b>ğairuhu</b> “other than him/it”	جزاؤ <b>juz-i û</b> “besides him etc.”	ایرق <b>ayruq</b> “other than”	باریکسو <b>parekso</b> “besides, other than, except”	آیل <b>ayl</b> “other”
23	کم <b>kam</b> “how much? how many?”	چند <b>čand</b>	نجه <b>niže</b>	بوسا <b>posa</b>	کني <b>kani</b>
24	کله <b>kulluhu</b> “all of it”	همه <b>hama</b> “all”	قمو <b>qamu</b> “all”	اولا <b>ola</b> “all, whole”	امین <b>amen</b> “all”

<sup>1</sup> Or *uj*.

25	بکم <b>bi-kam</b> “for how much?”	بچند <b>ba-čand</b>	نجا <b>nije</b>	اسبوسا <b>isposa</b>	ایکنی <b>ikani</b>
26	اعلی <b>a'lâ</b> “above”	بالا <b>bâlâ</b>	استن <b>üstün</b>	ایانو <b>apano</b> <sup>1</sup>	اقیر <b>i-wer</b>
27	خارج <b>hârij</b> “outer, outside”	بیرون <b>bîrûn</b>	تشرّا <b>tašra</b>	ایکسو <b>ekso</b>	ایترک <b>i-turk</b>
28	داخل <b>dâhil</b> “within, inside”	درون <b>darûn</b>	ایجر <b>içer</b>	ابیسو <b>apeso</b> “inside”	اینرک <b>i-nerk</b>
29	قدام <b>quddâma</b> “in front of”	بیش <b>pîš</b>	ایلرو <b>ilerü</b>	اومبروس <b>ombros</b>	ارجیف <b>arčew</b>

## 189—col.B

1	خلف <b>ħalfa</b> “behind, after, in the rear of”	*پس <b>paš</b> “after, behind”	کیرو <b>kirü</b> “backwards, behind”	اوبیسو <b>opiso</b>	ایدیف <b>edew</b>
2	اسفل <b>asfala</b> “below, underneath”	زیر <b>zîr</b> “under, below”	<sup>3</sup> اسرا* <b>asra</b> “below, beneath”	کاتو <b>kato</b> “down, under”	اقیر <b>i-wayr</b>

<sup>1</sup> Or *epano*.<sup>2</sup> The Ms. has بِیْشَ : *bîša*, possibly a corruption of پشت *pušt* “back” but this is unlikely.<sup>3</sup> Perhaps اصرا *ašra* ?

3	الراس al-ra's "head"	سر sar	بش baš	كيفالين kefalin	كلوخ kluh
4	العر al-ša'r "hair"	موي mûy	سج sač	مليا maliya	ماز maz
5	الجبهة al-jabha "forehead"	بیشانى pîsânî	الن alın	میتبن metopon <sup>1</sup>	چاکاد čagad
6	العين al-ʿain "eye"	چشم čašm	کزم közüm "my eye"	امادن omadin	اچک ačk "eyes"
7	الحدقة al-ḥadaqa  "pupil (of the eye)"	دیده dîdâ	قرق qaraq	*کوریندما *korinduma [tiyu]	بدوخ bduḥ
8	الهدب al-hudb "eye-lashes"	مژه *muža <sup>2</sup>	کربک kirpik	امادفلا omadofila	اچیس ماز ačic maz
9	الجفن al-jafn "eyelid"	بيله pîla	قبق qapaq	کافولا *kafula ?	کوبک gobk
10	الحاجب al-ḥâjib "eye brow"	ابرو abrû	قاش qaš	افردیا ofridiya	اونک unk

<sup>1</sup> Or *metopin*.

<sup>2</sup> Or *muž*, for مژه. See marginal note : میجه *mijah*.



11	الوجه <b>al-wajh</b> “face”	روي <b>rûy</b>	يوز <b>yüz</b>	برسيون <b>prosopon</b>	ايرس <b>eres</b>
12	الانف <b>al-anf</b> “nose”	بيني <b>bîni</b>	برن <b>burun</b>	ميتي <b>miti</b>	كيت <b>kit</b>
13	الفم <b>al-famm</b> “mouth”	دهن <b>dahan</b>	اغز <b>ağız</b>	ستوما <b>stoma</b>	بيران <b>peran</b>
14	الشفة <b>al-šafa</b> “lip”	لب <b>lab</b>	توتق <b>tutaq</b>	ييلوس <b>yilos</b>	شرتونك <b>šrtunk</b>
15	السن <b>al-sinn</b> “tooth”	دندان <b>dandân</b>	تيش <b>tiš</b>	دوندي <b>dondi</b>	اكرايك <b>akrayk</b> “teeth”
16	اللسان <b>al-lisân</b> “tongue”	زبان <b>zabân</b>	دل <b>dil</b>	غلوسن <b>glosan</b>	ليزو <b>lezu</b>
17	الناب <b>al-nâb</b> “canine, eye tooth”	دندان بزرگ <b>dandân-i buzurg</b> “big tooth”	ازغ ديش <b>azıǵ diš</b> “canine, large tooth”	ميغادوند <b>meğadond[i]</b> “big tooth”	ميس ادام <b>mec adam</b> “big tooth”
18	الذقن <b>al-ḏaqan</b> “chin”	زخ <b>zanah</b>	انك <b>enek</b>	بغونين <b>piğunin</b>	كلاب <b>glap</b> “lower jaw”
19	الliche <b>al-lihya</b> “beard”	ريش <b>rîš</b>	سقل <b>saqal</b>	يينيا <b>yeniya</b>	مروك <b>moruk</b>

20	الامرء <b>al-amrad</b> “beardless”	بي ريش <b>bî riš</b>	سقل سز <b>saqalsız</b>	اينيون <b>ayeniyon</b>	آن مړوك <b>anmoruk</b>
21	الملتحى <b>al-multahî</b> “bearded”	باريش <b>bâ riš</b>	سقل لغ <b>saqal lıg</b>	يينيياتيس <b>yeniyatis</b>	مورقوك <b>morquk</b>
22	السبال <b>al-sibâl</b> “mustache”	سبلت <b>sabalat</b>	بيق <b>bıyık</b>	مستاك <b>mustak(i)</b>	برنجوك <b>perančuk</b>
23	الحلقوم <b>al-ḥulqûm</b> “throat”	كلو <b>gulû</b>	بغز <b>boğaz</b>	غرغورين <b>gurgûrin</b>	بوخك <b>poḥk</b>
24	العنق <b>al-ʿunuq</b> “neck”	گردن <b>gardan</b>	بين <b>boyun</b>	سفوندلو <b>sfondilo</b>	قييز <b>wiyz</b>
25	الاذن <b>al-uḍun</b> “ear”	گوش <b>gûs</b>	قلاق <b>qulaq</b>	فتين <b>ftin</b>	اكانچ <b>aganč</b>
26	الكتف <b>al-katif</b> “shoulder”	دوش <b>dûš</b>	اغن <b>egin</b> <sup>1</sup>	نوموس <b>nomos</b>	اوسن <b>usn</b>
27	رفش الكتف <b>rafš al-katif</b> “shoulder- blade”	شانه <b>šâna</b>	يغرين <b>yağrın</b>	اوموبلاتي <sup>2</sup> <b>omoplatti</b>	تياك <b>tiyak</b>

<sup>1</sup> The ms. اعن could also be emended to امز *omuz*, a loanword in Oğuz from Greek (ὤμος, see Eren, *TDES*, 307) or possibly اكن *egin*.

<sup>2</sup> Or اوموبلاتن *omoplatin*..

28	الظهر <b>al-ẓahr</b> “back”	بشت <b>pušt</b>	ارقه <b>arqa</b>	رايي <b>rayi</b>	اوغن <b>oğn</b>
29	الصدر <b>al-ṣadr</b> “chest, breast, bust”	سينه <b>sîna</b>	كوس <b>köwüs</b>	ستيئوس <b>stiṭos</b>	كورسك <b>gurck</b>

189—col.C<sup>1</sup>

ARABIC		MONGOL			
1	الحصد <b>al-ḥaṣd</b> “harvesting”	قادوقو <b>qaduqu</b> “cut, mow reap, harvest”	6	العد <b>al-‘add</b> “counting”	طولغو <b>ṭolaḡu</b> “count”
2	الحسد <b>al-ḥasad</b> <sup>1</sup> “envy”	يتوركيكو <b>jitürkegü</b> <sup>2</sup> “envy, be jealous”	7	الشد <b>al-šadd</b> “tightening, fastening”	هيطاغو <b>huyagū</b> “fasten, tie, attach”
3	الجدّة <b>al-jidda</b> “newness rebirth”	سينتككو <b>sinetkegü</b> “to renew”	8	الذكر والتذكير <b>al-dīkr</b> <b>waʿl-taḍkîr</b> “remem- brance”and “reminding”	دراتغو <b>duratḡu</b> “remember, reminding”
4	المد <b>al-madd</b> “stretching”	تاتغو <b>tataḡu</b> “drag, draw, pull”			

<sup>1</sup> Or *al-ḥasd*.<sup>2</sup> Kara suggests *jitügerke*-.

9	الاختيار <b>al-iẖṯyâr</b> “choosing”	سون غغو* <b>songaḡu</b> “choose, choosing”	3	العرق <b>al-‘arq</b> “sweat”	در <b>der</b>
10	الولادة <b>al-wilâda</b> “birth”	تراكو <b>törekü</b> “to be born”	4	الساق <b>al-sâq</b> “shank, leg, thigh”	بلدر <b>baldır</b>
11	الوجود والوجدان <b>al-wujûd</b> <b>wa’l- wijdân</b> “finding and meeting with”	اولغو <b>olgu</b> “find”	5	الضباب <b>al-ḍabâb</b> “fog, mist”	*طمان <b>ṭuman</b>
12	الخشن <b>al-ḡašin</b> “rough, coarse”	*شرون <b>širün</b>	6	غربى <b>ḡarbî</b> “a kind of date” <sup>1</sup>	صرى كرسه <b>şari krse ?</b> “yellow ?”
189—col.C <sup>2</sup>			7	الحقن <sup>2</sup> ? ?	بدروق <b>badruq ?</b> “fugitive” <sup>3</sup>
ARABIC		TURKIC	8	الكف [***] [***] <b>al-kaff ?</b> ?	الا قرغا لا [***] <b>ala qarğa</b> <b>ala ?</b> “rook”
1	السرطن <b>al-saraṭan</b> “crayfish”	قصقچ <b>qışqaç</b>	9	الشبكة <b>al-šabaka</b> “net”	آغ <b>ağ</b>
2	الخلد <b>al-ḡuld</b> “mole (zool.)”	كوسيز سبك <b>kössiz</b> <b>sebek</b> “blind mouse”			

<sup>1</sup> Lit. “Western, but see Lane [1877], 2242 (Varisco).

<sup>2</sup> Perhaps الحقب *al-ḡaqab* “a cord that ties a saddle to a camel” (Varisco).

<sup>3</sup> Cf. Turkic, *Tarama Sözl.*, I, 362 : *badruk* “kaçak, firari.” It might also be read as بدروق *burduq* (Azeri.) “wine-skin” (see Radloff, IV/2, 1832).

- |   |  |  |  |
|---|--|--|--|
| 10 النحل<br><b>al-naḥl</b><br>“bee”   | عارو<br><b>aru</b>                             | 15 شقة<br>الخيمة<br><b>šuqqa<sup>1</sup></b><br><b>al-ḥaima</b><br>“cloth piece,<br>of a tent”   | ايف<br>قباغى*<br><b>iv qabaḡi</b><br>“cover of<br>of a tent<br>(house)”    |
| 11 الزمج<br>وا هو الجلم<br><b>*al-zummaj</b><br><b>wa huwa</b><br><b>al-jalam</b><br>“a kind of<br>eagle, vulture,<br>it is a kind of<br>hawk” <sup>2</sup> | طرمطاي<br><b>*ṭurumtay</b>                     | 16 المنزل اللذي<br>يقام فيه<br>دباب<br><b>al-manzil</b><br><b>allâdî</b><br><b>yuqâmu fihi</b><br><b>dabbâb<sup>3</sup></b><br>“a dwelling<br>in which<br>repnants live” | *قروق<br><br><b>qoruq</b><br>“enclosed<br>space,<br>preserve” <sup>5</sup> |
| 12 الضفدع<br><b>al-ḍifdi<sup>4</sup></b><br>“frog”  | قربغا<br><b>qurbaga</b>                        |  |  |
| 13 [***]<br>?<br>?<br>?   | دكرنج<br><br><b>d.gr.nč ?<sup>6</sup></b><br>? |  |  |
| 14 ردها<br>?<br>?   | [***]<br>?<br>?                                |  |  |

<sup>1</sup> Wehr, *šiqqa, šuqqa* “an oblong piece of cloth (women’s wrap);” Dozy, *Supplément*, I, 773, *šuqqa* “Pièce, morceau, portion, tranche, pièce de drap, pièce d’étoffe de lin ou de pil de chèvre, dont on sert pour faire des tentes...” Shoukes, or cloth made of goat’s hair” (for tents), Une, cloison d’étoffes que l’on place autour d’une tente.”

<sup>2</sup> See ms. p. 186C20, C21. *Zummaj* may be a copyist’s error for *al-yu’yu’*.

<sup>3</sup> Or *dubâb* “flies,” see ms.p. 186C24.

<sup>4</sup> Or *al-ḍafda*.

<sup>5</sup> Clauson, *ED*, 652 : *qorîḡ* “an enclosure, enclosed area, particularly one enclosed by a ruler,” cf. Azeri *goruḡ* “game preserve.” Cf. also ms.p. 186C24, Mong. *batîq*.

<sup>6</sup> This might be دكرنج *degzinč* “dizziness” < *tegzin-* “to revolve, rotate, be dizzy” (see Clauson, *ED*, 488-489. Old Osm. had *degzin-* to revolve, walk about, be dizzy,” Qıpçaq has *degzin-* and *tezgin-*).

190—*col.A*

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	الثدي <b>al-tady</b> “female breast”	بستان <b>pistân</b> “the breast, nipple”	امچك <b>emček</b>	فزين <b>vizin</b>	سيس <b>dzidz</b>
2	البطن <b>al-baṭn</b> “belly”	شكام <b>šikam</b>	قرن <b>qarın</b>	كيليان <b>kiliyan</b>	پور <b>por</b>
3	السره <b>al-surra</b> “navel”	نافه <b>nâfa</b>	كوبك <b>köbek</b>	اوفالون <b>ofalon</b>	بورد <b>bord</b>
4	العانة <b>al-‘âna</b> “pubes”	زهار <b>zahâr</b>	قاسق <b>qasıq</b>	ابوكيلي <b>ipokili</b>	كنا <b>kna</b> [?]
5	العكنة <b>al-‘ukna</b> “single fold of skin across the abdomen (caused by fatness)”	نورد شكام <b>navard-i šikam</b> “fold of the belly”	قزي <b>qazı</b> “rolls of fat on a man’s belly”	كيلياس ديپلا <b>kiliyas dipla</b> “fold of the belly”	سالس <b>dzaladz por</b> “wrinkled belly”
6	الدبر <b>al-dubr</b> “buttocks”	كون <b>kûn</b>	كت <b>köt</b>	كولون <b>kolon</b>	اور <b>or</b>
7	الذكر <b>al-dakar</b> “penis”	كير <b>kîr</b>	سك <b>sik</b>	بسولي <b>psoli</b>	كلير <b>glir</b>

8	الخصى <b>al-ḥuṣâ</b> “testicles”	خاية <b>ḥâya</b> “a testicle”	طاشق <b>ṭaṣaq</b>	أريديا <b>oryidiya</b>	سوك <b>cuk</b>
9	فرج <b>farj</b> “pu <sup>d</sup> endum of the female”	كُس <b>kus</b>	ام <sup>ا</sup> جق <b>am<sup>cu</sup>q</b>	مونين <b>mūnin</b>	بوس <b>puc</b>
10	الكبد <b>al-kabid</b> “liver”	جَكَرْ <b>jigār</b>	باغر <b>bağır</b>	سكوتي <b>sikoti</b>	ليرت <b>lert</b>
11	الكلية <b>al-kulya</b> “kidney”	كرده <b>gurda</b>	بغرك <b>böğrek</b>	نفرين <b>nefrin</b>	ايركام <b>irgam</b>
12	الطحال <b>al-ṭiḥâl</b> “spleen”	سبرز <b>supurz</b>	طلق <b>ṭalaq</b>	سبلين <b>splin</b>	بيساغ <b>paydzağ</b>
13	المارارة <b>al-marâra</b> “gall bladder”	زهرة <b>zahra</b>	اوت <b>öt</b>	خولي <b>ḥoli</b>	ليغيك <b>legik</b>
14	القلب <b>al-qalb</b> “heart”	دل <b>dīl</b>	يرك <b>yürek</b>	كرزيا* <b>kardiya</b>	سيرد <b>sird</b>
15	الرئة <b>al-riʾa</b> “lung”	شش <b>šuš</b>	افكان <b>öfken</b>	*فرغونن <sup>1</sup> <b>*freğonin<sup>1</sup></b>	تووك <b>twok</b>
16	اليد <b>al-yad</b> “hand”	دست <b>dast</b>	ال <b>el</b>	ييرن <b>yerin</b>	سيرك <b>cerk</b>

<sup>1</sup> From Class. Gr. (LS, 1424) πλεῦμων “lung” > φλεγμόνιν > φλεμμόνιν etc.

17	العضد <b>al-ʿaḍud</b> “upper arm”	بازو <b>bâzû</b>	قول <b>qol</b>	فراييون <b>vrayiyon</b>	بازېکن <b>pazugn<sup>1</sup></b>
18	الكفّ <b>al-kaff</b> “palm of the hand”	كف <b>kaff</b>	ايه <b>aya</b>	بلامي <b>palami</b>	آب <b>ap</b>
19	الاصبع <b>al-iṣbaʿ</b> “finger”	انگشت <b>angušt</b>	برمق <b>barmaq</b>	دختيلي <b>daḡtili</b>	ماد <b>mad</b>
20	الظفر <b>al-ẓufur</b> “fingernail”	نَخُونُ <b>nâḡûn</b>	ترناق <b>tırnaq</b>	ني ين <b>niyîn</b>	اغونك <b>eğunk</b>
21	الفخذ <b>al-faḡid</b> “thigh, leg”	ران <b>rân</b>	بوت <b>but</b>	ميرين <b>mirin</b>	اندام <b>andam</b> “member, limb”
22	الركبة <b>al-rukba</b> “knee”	زانو <b>zânû</b>	ديز <b>diz</b>	غوناتون <b>ğonaton</b>	سونك <b>dzung</b>
23	الساق <b>al-sâq</b> “shank”	ساق <b>sâq</b>	بيجك <b>bejek<sup>2</sup></b>	سكيلوس <b>skelos</b>	جقير <b>jwir [jur]</b>
24	الكعب <b>al-kaʿb</b> “anklebone”	شتالنگ <b>šitâlang</b>	اشق <b>aşıq</b>	ستراغالي <b>stragali</b>	فيك <b>wek</b> “ankle”

<sup>1</sup> Or *pazukn*.

<sup>2</sup> Perhaps *\*bijek* or *\*bayčak/bayjak*, cf. Osm. *bajaq*.



25	الرجل <b>al-rijl</b> “foot”	باي <b>pây</b>	ايق <b>ayaq</b>	بوداري <sup>1</sup> <b>podari</b>	ادفتك <b>odwetik</b> “feet”
26	الابط <b>al-ibṭ</b> “armpit”	بغل <b>bağal</b>	قللق <b>qoltuq</b>	مسكالي <b>maskali</b>	انت <b>anut</b>
27	العقب <b>al-ʿaqib</b> “heel”	باشنه <b>pâšina</b>	اكجه <b>ökčä</b>	فتيرنا <b>fterna</b>	كرونك <b>grung</b>
28	البدن <b>al-badan</b> “body”	تن <b>tan</b>	بي <b>boy</b>	سكينوما <b>skinoma</b>	انس <b>anc</b>
29	الروح <b>al-rûḥ</b> “breath of life, soul, spirit”	جان <b>jân</b> “soul”	دين <b>dîn</b> “breath, spirit, soul”	بسي يي <b>psiyi</b> “soul”	هُوكي <b>hoki</b> “spirit”

## 190—col.B

1	النفس <b>al-nafs</b> <sup>2</sup> “soul; psyche spirit, breath”	نفس <b>nafs</b> “breath; soul spirit”	تين <b>tîn</b> “breath, spirit, soul”	بنيو مان <b>pnevman</b> “breath, spirit, mind”	ميت <b>mit</b> “mind, intellect, thought”
2	العظم <b>al-ʿazm</b> “bone”	استخوان <b>ustuhvân</b>	سنوك <b>sönük</b>	ستيون <b>steyon</b>	اسكور <b>askor</b>

<sup>1</sup> Or بودارين *podarin*.<sup>2</sup> Or *al-nafas*.

3	العرق al-ʿirq “vein”	رَكْ rag	طَمَرُ ṭamar	فلي فا fleṽa	ايراك erag
4	الدم al-dam “blood”	خون ḥûn	قان qan	ايما eyma	ارين* aryun
5	القيح al-qaiḥ “pus”	ريم rîm	ارن irîn	ايركوس erkos	هون hun “sanies, ichor, purulent blood”
6	العصب al-ʿaṣab “nerve”	بي pai	سنر sınır	نيفرون nevron	جيغ çig
7	المخ al-muḥḥ “marrow”	مغز استخوان mağz-i ustuhvân “marrow of the bone”	يلك yilek	ميالوس miyalos	*اغيج əğeg <sup>1</sup>
8	الخال al-ḥâl “mole, birth- mark (on the face)”	كنجده kunjada “a freckle a mole”	بَنَكْ benek “a small spot, “mole” a speck, a freckle”	ايليا eliya	سين dzin
9	الدماغ al-dimâğ “brain”	مغز سر mâğz-i sar	بكي bengi	انكي فالوس enke falos	اغ كلخي <sup>2</sup> əğeg klḥi

<sup>1</sup> ms. ايعي

<sup>2</sup> ms. اعيعي كلخي. Lit. “marrow of the head,” Pers. uses the same construction.

10	القريب al-qarīb “relative”	خویش ḥwīs “kinsman”	یوق yavuq “relative” <sup>1</sup>	سین یینیس sinyenis “of same kin”	اندانی* əndani “family”
11	الاسان al-insân “man, human being”	مردم mardum	کشی kiši	اثر بوس atropos	*مارت *mart
12	الاب al-ab “father”	بدر padar	اتا ata	*بتیری *pateri(n)	هایر hayr
13	الام al-umm “mother”	مادر mâdar	آنا ana	مانا mana	مایر mayir
14	الاخ al-aḥ “brother”	برادر birâdar	قرنتاش qarintaš	اذرفوس aderfos	اخبایر əḥpayir
15	الاخت al-uḥt “sister”	خواهر ḥvâhar	سنکل singil	ادلف adelf(i)	کویر kuyr
16	الخال al-ḥâl “uncle (maternal)”	برادر مادر birâdar-i mâdar	طغایی ṭaḡayı	ثیون ṭiyon	کیری keri
17	الجد al-jadd “grandfather”	بدر بدر padar-i padar	اولو اتا ulu ata	بابوس papos <sup>2</sup>	باب bab

<sup>1</sup> Clauson, *ED*, 901 : yaḡuq “near, neighbour; neighbourhood; relative.”

<sup>2</sup> Or *papus*.

18	العروس al-ʿarūs “bride”	عروس ʿarūs	كلن kelin	نيفي nifi	هارس hars
19	الختن زوج البنت al-ḥatan zauj al-bint “son-in-law, bridegroom” “husband of the daughter”	داماد dāmâd	كوياوو küyevü	غمرون gamron	بيسا pesa
20	الشاب al-šâbb “young man”	برنا barnâ	يكييت yigit	باليكارن palikarin	كدريج مارت gdrij mart
21	الصبي al-šabîy “boy”	كودك kûdak	أغلن oğlan	بيدين peidin	كدريج gdrij “youth”
22	العجوز al-ʿajûz “old woman”	بير زن pîr-zan	*قراشلىر qarî eşler <sup>2</sup>	غري gre(a) <sup>1</sup>	باراڤ baraw
23	الشيخ al-šaiḥ “old man”	بير pîr	قرى qarî	ييروس yeros	هلفور halwor
24	الولد al-walad “children, off-spring”	فرزند farzand “offspring”	اغل قز oğul-qız	بيدي peidi “child”	اورتي orti “child”

<sup>1</sup> Or *gri(a)*.

<sup>2</sup> Ms. : سلىر. May also be read as *işler*, lit. “companions” (*eş*, Clauson, *ED*, 253-254) but used in plural for “woman,” see also ms. p.191A6.

25	الغلام <b>al-ġulâm</b> “boy; slave, servant”	شاگرد <b>šâgird</b> “a boy, servant”	اغلن <b>oġlan</b> “boy, servant”	*سيرفوس <b>*servos</b> “man- servant”	مشاك <b>mšag</b> “servant”
26	العم <b>al-‘amm</b> “paternal uncle”	برادر بدر <b>birâdar-i padar</b>	اتا قرنتاش <b>ata qarintaš</b>	ثيون <b>tiyon</b>	هرباير <b>*horpayr</b>
27	البنت <b>al-bint</b> “daughter”	دختر <b>duhtar</b>	قيز <b>qız</b>	OMITTED	OMITTED
28	الجارية <b>al-jâriya</b> “girl; slave girl; maid”	لنيزك <b>kanîzak</b>	قرناق <b>qırnaq</b>	سكلافا <b>sklava</b>	اغخين <b>aġahin</b>
29	العبد <b>al-‘abd</b> “slave”	بنده <b>banda</b>	قل <b>qul</b>	دولس <b>dulos</b>	سار <b>dzar(a)</b>

190—col.C

ARABIC

TURKIC

- |   |   |                                   |   |   |                      |
|---|---|-----------------------------------|---|---|----------------------|
| 1 | القرطم<br><b>al-qirṭim<sup>1</sup></b><br>“safflower” | يسمق<br><b>yasmıq<sup>2</sup></b> | 3 | الحمص<br><b>al-ḥimmiš</b><br>“chick-peas” | *نخط<br><b>noḥuṭ</b> |
| 2 | العدس<br><b>al-‘adas</b><br>“lentils”                 | مرجماي<br><b>merjümeý</b>         |   |   |                      |

<sup>1</sup> *Oral-qurṭum*<sup>2</sup> *Zajączkowski, Bulġat, I, 24/Arab. 7<sub>1.2</sub>.*

4	حلقة راس الخيمة <b>halqat</b> <b>ra³s</b> <b>al-ḥaima</b> “ring on the top of the tent” <sup>2</sup>	ايو و نمئكاي ? <b>iv [***]</b> <sup>1</sup>	9	غلاف <b>gilâf</b> <b>al-qaus</b> “bow-case”	قربان القوس <b>qurban</b> “quiver”
			10	المدير <b>al-mudîr</b> “head, chief, director”	جير <b>jir</b> ? ?
5	المستريح <b>al-mustarîḥ</b> “quiet”	دنج <b>dinč</b> <sup>3</sup> “tranquil”	11	الابلق <b>al-ablaq</b> “piebald”	الا <b>ala</b>
6	المعمور <b>al-maʿmûr</b> “the(inhabit- ed) world”	ابادان <b>abadan</b>	12	الاحوى <b>al-aḥwâ</b> “dark green”	ايبكن <b>ipkin</b> “violet”
7	المطيع <b>al-muʿfī</b> “obedient”	ايل <b>il</b> “subordinate” <sup>4</sup>	13	عودان يكل بحهما الرشته <b>ʿûdâni yukalu</b> <b>bihimâ al-rišta</b> “two pieces of wood with which one eats macaroni”	شوكو “chop- sticks” <sup>6</sup>
8	الخام <b>al-ḥâm</b> “linen, raw cloth”	بيز <b>bez</b>			

<sup>1</sup> Perhaps a corruption of **ايو تملكى** \**iv tümligi* “smoke-hole of tent” ?

<sup>2</sup> See also ms. pp. 186C29, 202A13.

<sup>3</sup> Or *dinč*.

<sup>4</sup> < Turk. *el/il* “political unit,” subsequently “country, province, people, community” (Clauson, *ED*, 121-122). In the Mongol era, it denoted a “subordinate” people or state, e.g. the Ilkhānate, see T. Allsen, “Changing forms of Legitimation in Mongol Iran,” in G. Seaman, D. Marks (eds.), *Rulers from the Steppe* (Los Angeles, 1991), 227.

<sup>5</sup> Or *biz*, cf. also *böz*.

<sup>6</sup> See Clauson, 404 *čöke* “chopsticks,” Ligeti, “Un vocabulaire sino-ouïgour des Ming” *AOH*, XX (1966), p.154 *čöki* (cho-ki) “baguettes (pour manger) and discussion in P.B. Golden, “Chopsticks and Pasta in Medieval Turkic Cuisine,” *Rocznik Orientalistyczny*, 49 (1994-95), 71-80.

14	هي الشعيرة الرشّة <b>hiya al-šī- rīya al-rīṣṭa</b> “it is vermi- celli, maca- roni”	اوماج <b>ovmač<sup>1</sup></b> “porridge”	18	الاقط <b>al-aqit</b> “sour milk dried (cream-) cheese” <sup>2</sup>	قورت <b>qurut</b> “dried curds used as a kind of cheese” <sup>3</sup>
15	لاکشة نوع من الطبخ <b>lâkiša nau<sup>4</sup> min al-ṭabīḥ</b> “lâkiša, a type of cooked food”	تتماج <b>tutmač</b>	19	السليق <b>al-saliq</b> “du bouilli” <sup>4</sup>	يخني <b>yahni</b> “stew of meat or fish” <sup>5</sup>
16	الشكال <b>al-šikâl</b> “fetter”	كشان <b>kišen</b>	20	الرقاق <b>al-ruqâq</b> “flat loaf of bread”	قجقاج دبی <b>qačqač dibi</b>
17	الجبن الطري غير مملوخ <b>al-jubn al- ṭarīy gair mamlûḥ</b> “unsalted fresh cheese” <sup>7</sup>	ياش بينير <b>yaš peynir</b>	21	قوله بقر <b>qauluh<sup>6</sup> baqar</b> “bovines, cattle”	صغر اکوز <b>sıgır öküz</b>
			22	الحنّا <b>al-ḥinnâ</b> “henna”	قنا <b>qina</b>

<sup>1</sup> *Oromač*.<sup>2</sup> See also ms. p. 188C3.<sup>3</sup> Clauson, *ED*, 648.<sup>4</sup> Dozy, *Supplément*, I, .676. Lane, 1411, *salīqa* “what is cooked with hot water, of herbs, or leguminous plants, and the like; see also Mevlût Sarı, 774 : “Küçük ağaçlardan dökülmüş çer çöp. Arının kovanda uzunluğuna yaptığı gömeç.”<sup>5</sup> Redhouse, 2199.<sup>6</sup> Author’s comment : “he said” or “his speech”<sup>7</sup> See ms. p. 188C1.

23	الخر المتوسط <b>al-ḥarr al- mutawassit</b> “ass of ? medium size” <sup>2</sup>	اباي <b>abay</b>	29	آخر الطرفي ? <b>ahir</b> <b>al-ṭarafi</b> “extreme end” ?	صنغى <b>şongı</b> <sup>1</sup> “its end”
24	البند <b>al-band</b> “cord”	باغ <b>bağ</b> “tie, belt, cord”			
25	الامتلا <b>al-imtilâ</b> <sup>3</sup> “full; fullness”	طلو <b>ṭolu</b>			
26	السر المروج ? في راس ? ?	حئحرا   ? ?			
27	البكا <b>al-bukâ</b> <sup>3</sup> “crying”	يغلمق <b>yıglamaq</b>			
28	الافترا <b>al-iftirâ</b> <sup>3</sup> “calumny, lie”	جقمق <b>çaqmaq</b>			

<sup>1</sup> Ms. صرعن.

<sup>2</sup> Instead of the expected Arabic الحمار, *al-ḥimâr*, one finds Pers. *ḥarr* “ass.”



## 191—col.A

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	امراة الاخ <b>imra' at</b> <b>al-ah</b> “wife of brother”	برادر زن <b>birâdar-i</b> <b>zan</b> “brother of wife” (!) <sup>2</sup>	ييزجي <b>yaziçi</b>	يني كادلفو <b>yinekadelfu</b> “wife of brother”	اخبيركين <b>ahpergin</b> “wife of brother”
2	الرفيق <b>al-rafiq</b> “companion, friend”	يار <b>yâr</b>	ايش <b>eş</b>	سيدرفس <b>sidrofos</b>	انكير <b>anger</b>
3	العمة <b>al-amma</b> “paternal aunt”	خواهر بدر <b>ẖvâhar-i</b> <b>padar</b> “father's sister”	طيزه <b>ṭayza</b> “maternal aunt” <sup>3</sup>	ثيا <b>tiya</b> “aunt”	هوركوير <b>horkuyr</b> “paternal aunt”
4	الحبلي <b>al-ḥublâ</b> “pregnant”	آبستن <b>âbistan</b>	اغيلجه <b>oğılça</b>	انكاستروميني <b>engastromeni</b>	باديغفور <b>badeğwor</b>
5	الرجل <b>al-rajul</b> “man”	مرد <b>mard</b>	ار* <b>er</b>	اندراس <b>andras</b>	مارت <b>mart</b>

<sup>1</sup> Perhaps it should read ينگه *yenge* “brother’s wife, sister-in-law” (Clauson, *ED*, 950). It may also be a corruption of يزنه *yizne/yezne* “husband of sister” with many variations (see Clauson, *ED*, 988, Sevortjan, IV, 167-170). In any event, *yaziçi* or *yaziji* in this meaning is unattested.

<sup>2</sup> It should be *zan-i birâdar* “wife of the brother.”

<sup>3</sup> Cf. Turkmen *dayza* “female relative on the mother’s side” (Baskakov et al., *TrkmSlov.*, 243), Osm. *teyze* “maternal aunt.” Related to this are Qırğız *tay* “kinship on the mother’s side,” *tay ata* “maternal grandfather,” *tay ene* “maternal grandmother,” etc. (Judaxin, *KRSlov.*, 688-698).

6	المراة al-marʿa “woman”	زن zan	اشلر eşler <sup>1</sup> “women”	ينیکا yineka	کنیک gnig
7	الظئر al-ẓiʿr “wet nurse”	دايه dâya	اورتا avurta	فايا vaya	تاييک tayyag
8	الانثي al-unṭâ “female”	ماده mâda	ديشي diši	ثيلکون ṭilikon	مداک madag
9	الذکر al-dakar “male”	نَرُ nar	ارکک erkek	ارسينکون arsenikon	اورس orc
10	الکبير al-kabîr “great”	بُزُرُک buzurg	الُو ulu	ميغان meġan	ميس medz
11	الامير al-amîr “commander; prince”	امير amîr	بک beg <sup>2</sup>	*برمکير primikir “first officer” <sup>3</sup>	اميرا amira “lord, esquire”
12	النقيب al-naqîb “leader, headman” <sup>6</sup>	نقيب naqîb “chief”	جاوش čavuš <sup>4</sup>	*فارغانوس *varganos <sup>5</sup>	جافوش čawuš “leader”

<sup>1</sup> Or *işler*, see Ms. p. 190B22.

<sup>2</sup> Or *bek*.

<sup>3</sup> This form is very close to the Osm. *piremkür* which derives from the Greek Πριμμικήριος, the title of the commanding officer of the Varangian forces in Byzantine service, see M.C. Bartusis, *The Late Byzantine Army. Arms and Society, 1204-1453* (Philadelphia, 1992), p. 279.

<sup>4</sup> Originally “army commander” by medieval times, *čavuš* had come to denote a variety of officials and functionaries in the ruler’s entourage, ranging from the ruler’s “sergeants-at-arms” to “heralds,” see Clauson, *ED*, 399.

<sup>5</sup> Possibly, قادبانوس *qadebanos* Κατεπάνος.

<sup>6</sup> Arab. *naqîb* has a wide range of meanings, cf. Dozy, II, 715-716 : “le surintendant de la classe des chérifs...Syndic, qui est chargé des affaires d’une communauté dont il est membre...,”

13	الشجاع al-šujâ <sup>c</sup> “courageous; brave, valiant”	دلیر dilîr <sup>1</sup>	الب alp	اندريو مينوس andriyo- menos	مانوک manug “boy; lad”
14	الصالح al-ṣâlih “good”	نیک nîk	ایو eyü	کالون kalon	اغیک ağeg
15	الطالح al-ṭâlih “bad, evil”	بد bad	یوز yavuz	کاکون kakon	کیش keš
16	الحسن al-ḥasan “beautiful”	نیکو nîkû	کرکلو körüklü	*او مورفون *omorfon	لاڤ law
17	القبیح al-qabîḥ “ugly”	زشت zišt	کُرکسیز körüksiz	اسکیمون eskimon	اغدودی ağdodi
18	الطویل al-ṭawîl “long”	داراز darâz	ازن uzun	ماکرین makrin	ارکاین ergayn
19	القصیر al-qasîr “short”	کوتاه kûtâh	قیصغه qısğa	کوندون kondon	کارج garj
20	الجلد al-jald “staunch, strong”	جلد jald	دغرق dıgrâq “firm, tough, cunning”	غورغوس görgös “vigorous, nimble”	جاردار jardar “dextrous, clever, skillful”

un officier qui est sous le chaikh ou syndic du marché..., Sergeant, archer, sbire, bas officier de justice...” See also Steingass, 1421.

<sup>1</sup> Ms. دلیر or دلیر *dalîr*.

21	البلید <b>al-balîd</b> “stupid, doltish, idiotic”	کاهل <b>kâhil</b> “slow; lazy; sick”	*دلبي <b>delbe<sup>1</sup></b> “fool”	اوکنیاريس <b>okniyaris</b> “lazy, in- dolent”	اویل <b>uyl</b> “ignorant, foolish, dumb”
22	الفصیح <b>al-faṣîḥ</b> “eloquent”	زباناور <b>zabân-âvar</b>	دلک <b>dillik</b>	کالوسید خوس <b>kalosidiḥos</b>	لیزقور <b>lezvawor</b>
23	العی <b>al-‘ayy</b> “incapable of expressing oneself”	بی زبان <b>bî-zabân</b> “without a tongue”	*تلسیز <b>tilsiz</b> “without a tongue”	*کاکوسید خوس <b>kakosidiḥos</b> “inarticulate”	مونج <b>munč</b> “dumb, mute,”
24	الغنی <b>al-ġanîy</b> “rich”	توانکر <b>tuvângar</b>	بای <b>bay</b>	بلوسیسی <b>plusis</b>	هاروست <b>harust</b>
25	الفقیر <b>al-faqîr</b> “poor”	درویش <b>darvîš</b>	جغان <b>čigân</b>	فتوخوس <b>ftoḥos</b>	*کاریک <b>garik</b>
26	الضوء <b>al-ḍau</b> “light”	روشنائی <b>raušanâ’ î</b>	یختغ <b>yaḥtig</b>	فوس <b>fos</b>	لویس <b>luys</b>
27	الظلام <b>al-ḡalâm</b> “darkness”	تاریکی <b>târikî</b>	قرنو <b>qaranu</b>	سکوتوس <b>skotos</b>	موتن <b>mutn</b>

<sup>1</sup> Ms. دكمن for *delimen* (< *deli* “crazy”) which is unattested. Khwârazmin *telbe* “fool” from the same root seems more likely, Clauson, *ED*, 493; Sevortjan, III, 214-217.

28	المفتوح <b>al-maftûḥ</b> “open”	كُشَادَه <b>gušâda</b>	اچق <b>açiq</b>	انيختون <b>aniḫton</b>	اباس <b>ipac</b>
29	المغلق <b>al-muḡlaq</b> “closed”	بسته <b>basta</b> “bound, closed”	بغلو <b>baḡlu</b> “bound, tied”	ديمينون <b>demenon</b> “bound, tied, fastened”	كاباس <b>gabadz</b> “tied”
30	الصحيح <b>al-ṣaḥîḥ</b> “healthy, sound, complete”	دُرُسْت <b>durust</b> “entire, whole, sound”	بتون <b>bütûn</b> “complete, entire, perfect”	اييس <b>iyiṣ</b> “sound, healthy”	اغجلوك <b>oḡçluk</b> “sanity, health, soundness”
31	المكسور <b>al-maksûr</b> “broken”	شكسته <b>şikasta</b>	سنيق <b>sınıq</b>	سباكيس مينون <b>spakis menon</b>	كودراس <b>godradz</b>

## 191—col.B

1	الشبعان <b>al-šabʿân</b> “sated”	سير <b>sîr</b> “satiated”	توق <b>toq</b> “satiated”	حورتاشيا <b>ḥortašiya</b> “satiety”	كشتساس <b>gštacadz</b> “satiated”
2	الجائع <b>al-jâ iʿ</b> “hungry”	گُرسَنه <b>gurusna</b> “hungry”	اچ <b>aç</b> “hungry”	بينا <b>pina</b> “hunger”	كاخساس <b>kaḫcadz</b> “hungry”
3	الغليظ <b>al-ḡalîz</b> “thick; fat”	اصطبر <b>iştabr</b>	يغن <b>yoḡun</b>	اذرون <b>adron</b>	هاست <b>hast</b>

<sup>1</sup> Ms. اباس

4	الدقيق al-daḡîq “fine, thin”	باريك bârîk	ينجه yinje	ابيسيلون *epsilon <sup>1</sup>	باراك parag
5	الفارس al-fâris “horseman”	سار suvâr	اتلغ atlıg	كافلاريس kavalaris	سيافور ciyawor
6	الراجل al-râjil “pedestrian”	بياده piyâda “footman”	يىغ yayağ	بيزوس pezos	هيديفاك hedewag
7	الصاحي al-ṣâḡî “sober”	هُشيار huşyâr	آذغ adıg <sup>2</sup>	اكسابيمس ? metişmenos	لورج lurč
8	السكران al-sakrân “drunk”	مست mast	اسرك esrük	ميثس مينوس metişmenos	هرباس harpadz
9	البعيد al-baʿîd “distant”	دور dûr	ايراق iraq	ماكرا makra	هيرو heru
10	القريب al-qarîb “near”	نزدك nazdîk	يوق yavuq	سيما sima	امود æmod
11	الزيادة al-ziyâda “surplus, more (than)”	افزون afzûn “more”	ارتق artıq	بيريسون perison	اقيلى aweli “more, plus, exceeding”

<sup>1</sup> Or ابسيلون *opsilon*.

<sup>2</sup> Ms. has أرغ *arıg* “pure” which is not attested in this meaning. This is clearly a corruption of Khwarazmian or Archaic *adıg* > *ayıg* “sober” (Clauson, *ED*, 46).

12	النقصان <b>al-nuqṣân</b> “deficit, deficiency”	كَمْ <b>kam</b> “defective”	اكسك <b>eksük</b>	*ليسون <b>lipson</b>	ماكاس <sup>1</sup> <b>magas</b> “defective, deficient”
13	الصعود <b>al-ṣuʿūd</b> “ascent, rise”	بالا <b>bâlâ</b> “upwards”	اغيش <b>aġiš</b> “ascent, rise”	ابانو <sup>2</sup> <b>apano</b> “above; on the upper side”	افير <b>əwer</b> “up”
14	الهبوط <b>al-hubûṭ</b> “descent”	زير <b>zîr</b> “under”	اينيش <b>iniš</b> “descent”	كاتو <b>kato</b> “down, below”	اقير <b>əwayr</b> “down”
15	الغلا <b>al-ġalâ</b> “high price”	گران <b>girân</b> “precious”	قز <b>qız</b> “expensive”	كيدنون* <b>*kednon</b> “expensive”	سوغ <b>sug</b> “expensive”
16	الرخيص <b>al-raḥîṣ</b> “cheap”	ارزان <b>arzân</b>	أجُز <b>uċuz</b> <sup>3</sup>	فتينون <b>ftinon</b> <sup>4</sup>	ازان <b>əzan</b>
17	الثقل <b>al-taḡîl</b> “heavy”	سنكي <b>sangî</b>	اغر <b>aġir</b>	فارين <b>varin</b>	ساندر <b>dzandr</b>
18	اخفيف <b>al-ḥafîf</b> “light (of weight)”	سَبَك <b>sabuk</b>	يونغل <b>yüngül</b>	لافرون <b>lafron</b>	تيتيف <b>tetew</b>
19	الشدید <b>al-šadîd</b> “strong”	سخت <b>saht</b>	قتو <b>qatu</b>	سفيختون <b>sfihton</b>	بيند <b>bind</b>

<sup>1</sup> For *pagas* ?<sup>2</sup> Or *epano*.<sup>3</sup> Or *ujuz*.<sup>4</sup> Or فتينون *ftinon*.

20	اللين al-layyin “soft”	نارم narm	يمشق yumšaq	خامنون <sup>1</sup> hamnon <sup>1</sup>	كاكوغ gaguğ
21	القوي al-qawîy “strong”	بزور ba-zûr	كوجلُغ küçlüğ	ديناتون dinaton	اوزوڤ użow
22	الضعيف al-ḍaʿîf “weak”	بي زور bî-zûr	كجسز küçsüz	اديناموس adinamos	انور <sup>2</sup> anor <sup>2</sup>
23	الجديد al-jadîd “new”	نو nau	ينكي yengi <sup>3</sup>	كينوريون kenuriyon	نور nor
24	العتيق al-ʿatîq “old”	كهن kuhan	اسكي eski	باليون paleyon	هين hin
25	الحي al-ḥayy “living, alive”	زنده zinda	تيرلك tirlik	زونده zondah	كينداني gendani
26	الميت al-mayyit “dead”	مرده murda	الوك ölüg	ابوثامينون apotamenon	ميراس meradz
27	العليل al-ʿalîl “sick”	بیمار bîmâr	يىگلىك yiglig <sup>4</sup>	مولس molis <sup>5</sup>	هقاند hiwand

<sup>1</sup> From χαῦνος, χαῖνος (ḥaunos) “languid, indolent” with the regular shift of αυ > αμ.

<sup>2</sup> Perhaps recte: انزور: *anzor* ?

<sup>3</sup> Or *yingi*, *yangi*.

<sup>4</sup> Ms. شكل or perhaps يسكل = يشكل \**yiškil* ? But, *yiglig* < *iglig* “sick” (Clauson, *ED*, 106) seems most likely.

<sup>5</sup> Perhaps from a corruption of \*اديناموس *adinamos* ? Greek μώλως (*molis*) means “soft, weak, feeble.”



28	صحيح الجسم <b>ṣaḥīḥ al-jism</b> “healthy in body”	تندرُست <b>tan-durust</b> “healthy”	اسن <b>esen</b> “healthy”	ايلاروس <b>ilaros</b> “well, in good health”	اوغچ <b>oğç</b> “healthy”
29	البارد <b>al-bârid</b> “cold”	سرد <b>sard</b>	طلمي <b>ṭulmı<sup>1</sup></b>	كريُون <b>kriyon</b>	هوف <b>hov</b>
30	الحار <b>al-ḥârr</b> “hot”	كرم <b>garm</b>	اسي <b>îsi</b>	زيستي <b>zesti<sup>2</sup></b>	شوغ <b>şoğ</b>
31	الكبير <b>al-kabîr</b> “big, large”	بزرک <b>buzurg</b>	الُغ <b>uluğ</b>	ميغان <b>meğan</b>	ميس <b>medz</b>

191—col.C

## ARABIC

## TURKIC

1	التخريب <b>al-taḥrîb</b> “devastation”	سيمک <b>simek<sup>3</sup></b>	2	التفريغ و الاخلا <b>al-tafrîğ wa l-ihlâ</b> “emptying discharge” and “emptying, voiding”	بوشتماق <b>boşatmaq</b> “to release, empty”
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<sup>1</sup> A metathesized form of *tumli* (see Clauson, *ED*, 503, 506), see also entries ms. pp. 193A6 and 205D3.

<sup>2</sup> Lit. “heat, warmth.” This may be a corruption of زستس *zestos* (ζεστός) “hot.”

<sup>3</sup> Cf. *simaq* “to break, to conquer” (Clauson, *ED*, 782).

3	الغي <b>al-ġayy</b> <sup>1</sup> “going astray”	يسماق <b>yasmaq</b> <sup>2</sup>	9	المدح <b>al-madh</b> “praise”	اكرم <b>ögmek</b> “to praise”
4	العنا <b>al-ʿanâ</b> “worry”	اريلمق <b>arılmaq</b> <sup>3</sup>	10	الفتح <b>al-fatḥ</b> “opening”	اجمق <b>açmaq</b> “to open”
5	الخروج <b>al-ḥurûj</b> “exit”	*جقمق <b>çiqmaq</b> <sup>4</sup> “to go out”	11	الجرح <b>al-jarḥ</b> “wounding”	قيمق <b>qıymaq</b> “to chop up”
6	الحت <b>al-ḥatt</b> “descending”	بتمق <b>batmaq</b> “to descend”	12	الدرج <b>al-darj</b> “entering, entry”	*كيرمك <b>kirmek</b> <sup>5</sup> “to enter”
7	البيت <b>al-bît</b> “provisions, victuals”	ييمك <b>yemek</b> <sup>6</sup> “to eat, food”	13	الجدّة <b>al-jidda</b> “rebirth”	ينكلمق <b>yangılamaq</b> “to renew”
8	الانصات <b>al-anṣât</b> “listening, hearing”	*تنكلمق <b>tinglamaq</b> <sup>7</sup> “to listen”	14	البعد <b>al-buʿd</b> “going away far beyond”	كتمق <b>kitmaq</b> “to go away”

<sup>1</sup> Also “trespassing, transgression, offense, error, sin.”

<sup>2</sup> < *yazmaq* “to make an error, lose one’s way, offend, sin” (Clauson, *ED*, 983).

<sup>3</sup> Osm. *arılmaq* “to become clean or pure, to get well” etc. (Redhouse, 76) is semantically incompatible. Perhaps, this form should be emended to \*ازيلمق or more properly ازيلمك *üzilmek* < *üzülmek* “to be strained, injured by overstraining, to be weakened or worn out (Redhouse, 251, Redhouse II, 1213 “to be worn out, to be weakened by illness, to be sorry of worried”). There are a number of verbal nouns with confusion of *-maq* and *-mek*.

<sup>4</sup> Ms. حمفوح : \*çiqmuç ?

<sup>5</sup> Ms. : درمك.

<sup>6</sup> Or Arab. النبت *al-nabî* “growth (of plant),” - بتمك = Turk. *bitmek/bütmek*. “to grow” (Clauson, *ED*, 298).

<sup>7</sup> Ms. نكمون. The reconstruction \*تنكلمق may also be read as *tinglamaq*.

- |    |   |  |    |  |  |
|----|---|--|----|--|--|
| 15 | المسح<br>بمعنى<br>النظافة<br><b>al-maṣḥ<br/>bi-maʿna<br/>al-naẓāfa</b><br>“wiping off,<br>cleaning in<br>the sense<br>of tidiness,<br>neatness” | سرتمك<br><br><b>sürtmek</b><br><br>“rub out,<br>erase” <sup>1</sup>                              | 20 | الحسد<br><b>al-ḥasad</b><br>“envy”   | كنلماق<br><b>künilemaq</b><br>“to envy”            |
| 16 | المرح<br>ابملاعبة<br><b>al-marāḥ<br/>bi-mulâʿaba</b><br>“being glad<br>by playing”  | اينشماق<br><br><b>oynaşmaq</b><br><br>“to play<br>together”                                      | 21 | المد<br><b>al-madd</b><br>“stretching”   | درتمق<br><b>dartmaq</b><br>“to stretch”            |
| 17 | الشد<br><b>al-şadd</b><br>“binding,<br>fastening”   | بغلمق<br><b>bağlamaq</b><br>“to bind”  | 22 | العقد<br><b>al-ʿaqd</b><br>“knotting,<br>tying”  | دكمك<br><b>düğmek</b><br>“to tie a knot”           |
| 18 | الزيادة<br><br><b>al-ziyâda</b><br><br>“surplus,<br>more”   | ارتمق و قيل<br>ارتوق<br><b>artmaq wa<br/>qila artuq</b><br>“artmaq and<br>artuq is also<br>said” | 23 | العد<br>و سمي<br><b>al-ʿadd<br/>wa samaq</b><br>“counting”<br>and<br>“to count” <sup>2</sup> | سنمق<br><br><b>san(a)maq</b><br><br>“to count”     |
| 19 | الحصد<br><b>al-ḥaṣd</b><br>“harvesting”   | بجملك<br><b>biçmek</b><br>“to harvest”   | 24 | الصعود<br><b>al-şuʿûd</b><br>“rising”  | اغمق<br><b>ağmaq</b><br>“to rise”                  |
|    |   |  | 25 | التذكر<br>والذكر<br><b>al-tadkir<br/>waʿl-dikr</b><br>“reminding”<br>and “re-<br>membrance”  | انمك<br><br><b>anmak</b><br><br>“to re-<br>member” |
|    |   |  | 26 | الاختيار<br><b>al-iḥtiyâr</b><br>“choice”  | *سجملك<br><b>seçmek</b><br>“to choose”             |

<sup>1</sup> Clauson, *ED*, 846.<sup>2</sup> Clauson, *ED*, 782, 835.

- |   |   |
|---|---|
| 27 الولادة<br><b>al-wilâda</b><br>“birth”   | طغماق<br><b>toğmaq</b><br>“to birth”                                  |
| 28 الوجود<br>والاحوال<br><b>al-wujûd</b><br><b>wa l-aḥwâl</b><br>“finding” and<br>“states of being” | طبماق<br><b>ṭapmaq</b><br>“to find”                                   |
| 29 الضجر<br><b>al-ḍajar</b><br>“anger”  | *قزماق<br><b>qızmaq</b><br>“to be angry”                              |
| 30 الجزر<br><b>al-jazr</b><br>“butchering”  | قیماق<br><b>qıymaq</b><br>“to chop up”                                |
| 31 التفكير<br><b>al-tafakkur</b><br>“thinking”  | *تشنمک<br><b>tüşünmek</b><br>“to think”                               |
| 32 التغير<br><b>al-tağayyur</b><br>“change” <sup>1</sup>  | اينماق<br><b>aynamaq</b><br>“to change,<br>change color” <sup>2</sup> |

<sup>1</sup> Also perhaps تغییر *tağyîr* “change.”

<sup>2</sup> Toparlı, *Kıpçak Türkçesi Sözl.*, 29.

## 192—col.A

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	الصغير <b>al-ṣaġîr</b> “small, little”	كوجك <b>kûčak</b>	كچك <b>kičik</b> <sup>1</sup>	ميكرون <b>mikron</b>	بوكر <b>pokr</b>
2	العالم <b>al-‘âlim</b> “learned”	دانا <b>dânâ</b> “learned”	بلكا <b>bilge</b> “wise”	فرونيموس <b>fronimos</b> “wise”	خيلوك <b>ḫelok</b> “clever”
3	الجاهل <b>al-jâhil</b> “ignorant”	نادان <b>nâ-dân</b> “ignorant”	بلكاسز <b>bilgesiz</b>	موروس <b>moros</b> “stupid, silly, foolish”	انكيد <b>ankid</b>
4	المقوم <b>muqawwam</b> “straight” <sup>2</sup>	راست <b>râst</b> “right; up- right, straight”	كني <b>köni</b> “right, correct”	اورثون <b>or̥ton</b> “straight, up- right”	اغورت <b>əġort</b> “straight, up- right”
5	المعوج <b>al-mu‘wajj</b> “crooked, bent”	كَجْ <b>kaj</b>	اكري <b>egri</b>	سترفون <b>stravon</b>	سور <b>dzur</b>
6	الذيد <b>al-ladîd</b> “delicious”	بَمَزَه <b>ba-maza</b> <sup>3</sup> “with taste”	طاطلغ <b>ṭaṭlıġ</b> “tasty”	امنوستون <b>emnoston</b> “tasty”	انوش <b>anuš</b> “tasty, sweet, pleasant”

<sup>1</sup> See also ms. p. 203A26. Only Osm. has the vocalization *küçük*. Elsewhere in Oğuz (Azer. *kiçig*, Trkm. *kiçi*) and the other Turkic languages it is *kiči(g/k)*, see Clauson, *ED*, 696. The relationship to Pers. *kûčak* is unclear.

<sup>2</sup> Redhouse, 1950.

<sup>3</sup> i.e. *bâ-maza*

7	البشع al-bašī <sup>c</sup> “disgusting, distasteful”	بي مَزَه bî-māza “without taste”	تاتسز* tatsız “tasteless”	آنوستون anoston “tasteless”	انهام anham “tasteless”
8	الواسع al-wāsi <sup>c</sup> “wide”	فراخ farâḥ	كنك keng	بلاتين platin	لاين layn
9	الضيّق al-ḍayyiq “narrow”	تنك tang	طار ṭar	ستينون stenon	نيغ neḡ
10	الطاهر al-ṭâhir “clean, pure”	باك pâk	ارغ arığ	سباستر يكون spastrikon	سربكيك srpgik
11	الخبِيث al-ḥabîṭ “dirty, disgusting”	ناباك nâ-pâk “unclean, impure”	ارغسز arığsız “impure”	اس باسترون aspastron “impure, unclean”	اعرسولي ? sireli
12	الصديق al-ṣadîq “friend”	دوست dûst	سغدج sağdıç	فيلوس filos	سيريلي sireli “amiable, be- loved, dear”
13	العدو al-ʿadûw “enemy”	دشمان dušmân	يغي yağı	اخثروس eḫtros	تushman tušman
14	السمين al-samîn “fat”	فَرَبِه fârbih	سمز semiz	ليبارون liparon	كير ker

15	الهزال <b>al-huzâl</b> “emaciation, leanness”	لاغر <b>lâgar</b> “lean, gaunt, poor”	ارق <sup>1</sup> <b>aruq<sup>1</sup></b> “lean, emaciated”	فتوخون <b>ftoḥon</b> “beggarly, mean, sorry, poor”	نهار <b>nihar</b> “thin”
16	السبت <b>al-sabt</b> “Saturday”	شنبه <b>šanba<sup>2</sup></b>	شنبه کن <b>šenbe kün</b>	ساوٹو <b>savaṭo</b>	شابات <b>šapat</b>
17	الاحد <b>al-aḥad</b> “Sunday”	يك شنبه <b>yak-šanbih</b>	كيراكير يك شنبه کن <b>yekšenbe kün</b>	*kirakir <sup>3</sup>	كيراكي <b>giragi</b>
18	الاثنين <b>al-iṭṭnain</b> “Monday”	دو شنبه <b>dû-šanbih</b>	دو شنبه کن <b>düşenbe kün</b>	دفتره <b>deftera</b>	ارکوشابات* <b>ergušapat</b>
19	الثلاثا <b>al-talâtâ</b> “Tuesday”	سه شنبه <b>sih-šanbih</b>	سه شعبه کن <b>sehšenbe kün</b>	طريدين <b>ṭridin</b>	ايركشابات <b>erekšapat</b>
20	الاربعاء <b>al-arbaʿâ</b> “Wednesday”	جهار شنبه <b>čahâr-šanbih</b>	جهار شنبه کن <b>čehâršenbe kün</b>	طرادي <b>ṭeṭradi</b>	جوركشابات <b>čorekšapat</b>

<sup>1</sup> Or *aruq*.<sup>2</sup> Or *šanbih*.<sup>3</sup> The ms. may also be read as كيراكي *kiraki*, cf. Κυριακή.

21	الخميس al-ḥamîs “Thursday”	بنج شنبه panj-šanbih	بنج شنبه کن penčšenbe kün	فیفدی pefdi	هینک شابات hing šapat
22	الجمع al-jum‘a “Friday”	آدینه âdîna	اینه کن* ayna kün	باراسکیوی paraskevi	اوربات urpat
23	اليوم al-yaum “today”	امروز imrûz	بکن bukün <sup>1</sup>	سیمیرون simeron	آیسو ayso(r) <sup>2</sup>
24	النهار al-nahâr “daytime”	روز rûz <sup>3</sup>	کندز kündüz	ایمیرا imera	سوریک coreg
25	الغد al-ġad “the morrow”	فردا fardâ “tomorrow”	یارن yarın “tomorrow”	افری avri “tomorrow”	ای کوس aykuc “early, by day break”
26	بعد غد ba‘da ġadin “day after tomorrow”	بس فردا pas fardâ “after to- morrow”	ایرکون erkün <sup>4</sup>	مٹافری metavri “day after tomorrow”	*می کالورن megalorn “day after to- morrow”
27	الامس al-ams “yesterday”	دینا dîna	دین düyn <sup>5</sup>	ایختیس eḫtes	ایریک ereg

<sup>1</sup> Or *bugün*.

<sup>2</sup> Or *aysr*, i.e. ایسر or perhaps \*ایسور.

<sup>3</sup> Or *rôz*.

<sup>4</sup> Or *irkün*. Unattested. Perhaps from ایرته کون *erte künlirte kün* “the following day” (see Clauson, *ED*, 202-203).

<sup>5</sup> This form is found only in Mod. Türkmén. Otherwise, *tün* or *dün* would be expected (Clauson, *ED*, 513)



28	الصباح <b>al-ṣubḥ</b> “dawn”	بام <b>bâm</b>	طان <b>ṭan</b>	*افيي <b>avyi</b>	فغفاغ <b>wagwag</b>
29	الفجر <b>al-fajr</b> “dawn, morning twilight, morning prayer”	بامداد <b>bâmdâd</b> “in the morn- ing, at break of day”	ارتا <b>erte</b> “early morning”	برونيون <b>proyion</b> “morning”	ارفدوس <b>arvduc</b> “in the morning”
30	الظهر <b>al-ẓuhr</b> “noon, mid-day prayer”	ايك نماز بيشين* <b>namâz-i</b> <b>pîšîn</b> “mid-day prayers”	ايك <b>öylek<sup>1</sup></b> “noon”	ميسي ميرين <b>mesimerin</b> “mid-day”	كيسور <b>gesor</b>
31	العصر <b>al-ʿaṣr</b> “afternoon; (f.)mid-after- noon prayer”	نماز ديكر <b>namâz-i</b> <b>dîgar</b> “afternoon prayers” <sup>2</sup>	اكندو <b>ikindü</b> “afternoon prayers”	ديليس <b>dilis</b> “afternoon, late after- noon”	فرجين <b>werçin</b> “afternoon” (lit.“the last”)

## 192—col.B

1	العشا <b>al-išâʿ</b> “evening, evening prayer”	نماز شام <b>namâz-i šâm</b> “evening prayers”	اخشام <b>aḫšam</b> “sunset”	*ايليوفا سيلي ما <b>iliyovasilevma</b> “the onset of evening”	هيريك مودن <b>hirig mudn</b>
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<sup>1</sup> From Old Turk. *ödleg* < *öd* “time.” The form *öyle* is noted as *Oğuz* by Kâşgarî/Dankoff, I, 140, who also cites *özle* as the Qıpçaq form. It is also possible that our ms. has corrupted an original *aylın* \**öylen* “noon” which is attested in Qıpçaq (see Clauson, *ED*, 55-56, Toparlı, *Kıpçak Türkçesi Sözl.*, 163).

<sup>2</sup>Pers. *dîgar* can also mean “evening.”

2	العتمة <b>al-ʿatama</b> “first third of the night”	وقت خفتي <b>vaqt-i huftî</b> “time of the evening meal, supper”	يتغو <b>yatgu<sup>1</sup></b>	ديبنوس <b>dipnos</b> “supper, dinner”	كنوزام <b>knu žam</b> “time to sleep”
3	العيد <b>al-ʿîd</b> “holiday”	حشن <b>jašn<sup>2</sup></b> “feast”	بیرام <b>bayram</b> “holiday”	باسکا <b>paska</b> “Easter”	زادیک <b>zadig</b> “Easter”
4	اللیل <b>al-lail</b> “nighttime”	شَب <b>šab</b>	دون <b>dün<sup>3</sup></b>	نیختا <b>nihta</b>	کیشیر <b>kišer</b>
5	البارحة <b>al-bâriḥa<sup>4</sup></b> “yesterday, last night”	دی شب <b>dî-šab</b> “yester- night”	ابرکو کن* <b>öbürgü dün</b> “the other night, several nights ago” <sup>5</sup>	بروبسی <b>propse</b> “day before yesterday; the other day”	میگال کیشیر <b>megal kišer</b> “the other day night”
6	جن اللیل <b>janna al-lail</b> “night fell, it became night”	شب شد <b>šab šud</b>	دون اولدی* <b>dün oldı</b>	انیختا اینای <b>înihta inêî</b>	CROSSED OUT <sup>6</sup>

<sup>1</sup> < Turk. *yat*- “to lie down, to lie down to sleep” (Clauson, *ED*, 884). Cf. the semantic similarity with the Armenian entry.

<sup>2</sup> Or *čašan*.

<sup>3</sup> See 192 A27 *düyn*. Both *dün* and *düyn* derive from *tün* which had “night” as its initial meaning and subsequently developed the meaning of “yesternight” > “yesterday” (see Clauson, *ED*, 513; Sevortjan, II, 316-317). In Qıpçaq one finds both *tün* “night, evening, yesterday, previous, earlier” *tüne* “yesterday, the previous night, evening” and *dün* “evening,” *düne* *künt* “yesterday” (see Toparlı, *Kıpçak Türkçesi Sözl.*, 73, 216).

<sup>4</sup> i.e. *al-laila al-bâriḥa* “last night.”

<sup>5</sup> This form, *öbürgü* (< *o bir* “the other one”) is formally attested only in Osm., cf. *öbür gün* “the other day, three days ago, several days ago” (Redhouse, 232).

<sup>6</sup> ms. کسیر i.e. *kišer* “night.”

7	نصف الليل nişf al-lail “midnight”	نیم شب nîm šab	دون بجفی dün buçuğ <sup>1</sup>	ميسا نختين mesanihtin	کیشیر انغاف kişer əngaw ↑ “night fell”
8	ليلة قمرا laila qamrâ “moonlit night”	شب مهتاب šab-i mahtâb	ايدن دن aydın dün “moonlit night”	*فينكاريا *fengariya “moonlit”	کيس کیشیر ges kişer ↑ “midnight”
9	ليلة مظلمة laila muzlîma “dark, tenebrous night”	شب تاریک šab-i târîk	قرنغو دون qarangû dün	سکوتینا skotina “dark (night)”	لوسکا کیشیر lus(n)ga kişer ↑ “moonlit night”
10	ليلة طويلة laila ṭawîla “long night”	شب دراز šab-i darâz	ازن دون uzun dün	ماکریا نیختا makriya nihta	موتن کیشیر mutn kişer ↑ “dark night”
11	ليلة قصيرة laila qaşîra “short night”	شب کتاه šab-i kutâb	قیسا دون qısa dün	*میکری نیختا mikri nihta	ایرکین کیشیر ergayn kişer ↑ “long night”
12	النجم al-najm “star”	ستاره* sitâra	یلدز yıldız	استرون astron	بوکر کیشیر pokr kişer ↑ “short night”

<sup>1</sup> Cf. 201A1, 2 *tün buçuq*.

13	طلع النجم <b>ṭalaʿa al-najm</b> “the star arose”	ستارة بر امد <b>sitâra bar âmad</b>	يلدز تغدي <b>yıldız toğdı</b>	*ايكس فيني استرون <b>*eksefine astron</b> “a star showed forth”	استغن <b>astğn</b> “star” ↑
14	الشمس <b>al-šams</b> “sun”	افتاب <b>âftâb</b>	كُن <b>kün</b>	ايلوس <b>ilos<sup>1</sup></b>	استغن الاف* <b>astğn əlaw</b> ↑ “the star rose”
15	القمر <b>al-qamar</b> “moon”	ماهتاب <b>mâh-tâb</b>	أي <b>ay</b>	فينكوس <b>fengos</b>	اريف <b>ar</b> “sun” ↑
16	الزهرة <b>al-zuhara</b> “the planet Venus”	ناهيد <b>nâhîd</b>	كون يلدز <b>kün yıldız</b>	افيرينوس <b>avyerinos</b>	لوسنكا* <b>lusnga</b> ↑ “moon (light)”
17	الثريا <b>al-turayyâ</b> “Pleiades”	بروين <b>parvîn</b>	الكر يلدز <b>ülker yıldız</b>	ايكسا سترون* <b>eksasteron</b>	ايكي استغ <b>ayki astğ</b> ↑ “Morning Star, Venus”
18	غرب النجوم <b>ğaraba al-nujûm</b> “the stars set”	ستارة فروشد <b>sitâra furû-şud</b> “a star set”	يلدز بتي <b>yıldızlar battı</b>	*استرون ايديني <b>*astron edine</b> “a star set”	بويناستغ <b>puynastğ</b> ↑ (lit. “nest star Pleiades”)

<sup>1</sup> Or *oilos*. The latter form noted in some Anatolian dialects, see Dawkins, *MGAM*, 159. The classical form is ἵλιος.

19	خسف القمر hasafa al-qamar “the moon eclipsed”	ماه بکرفت mâh bi-girift	اي تتندي ay tutundı	ایکسلبسی “افینکو” ekselipse <sup>1</sup> o fengos	استغن ایجاف astg iĉaw ↑ “the star set”
20	السنة al-sana “year”	سال sâl	یل yıl	خرونوس hronos	لوسنکانور lusnganor “new moon”
21	العام الاول al-‘âm al-awwal “last year”	پار pâr	بلدر bildır	پیرسی persi <sup>2</sup>	داری ↑ dari “year”
22	القابل al-qâbil “next (year)”	سال آینده sâl-i âyanda	کیدرجه یل kiderje yıl	تخرونوا tuḥronu	هیرو ↑ heru “last year”
23	الربيع al-rabīʿ “spring”	بهار bahâr	یای yay	انیکسی aniksi	دارس الکالکامی daric algalik-ami ↑ “next year (following year or years)”
24	الصيف al-ṣaif “summer”	تابستان tâbistân	یاز yaz	کالوکیرن kalokerin	کارون ↑ karun “spring”

<sup>1</sup> Ms. ائل بستى.<sup>2</sup> Or perisi.

25	الخريف al-ḥarîf “Autumn”	باييز pâyîz <sup>1</sup>	كوز küz	فتينوبورن ftinoporon <sup>2</sup>	يامارن yamarn “summer”	↑
26	الشتا al-šitâ <sup>3</sup> “winter”	زمستان zamistân	قش qış	ييموس yimos	أشون aşun “autumn”	↑
27	الريح al-rîḥ “wind”	باد bâd	يل yel	انيموس anemos	سميرين cmyerin “winter”	↑
28	الجمد al-jamad “ice”	يخ yaḥ	بوز buz	باغوس paḡos	هوغمن hoḡmn “wind”	↑
29	الثلج al-ṭalj “snow”	برف barf	قار qar	يونين yonin	باغ baḡ	↑
30	المطر al-maṭar “rain”	باران bârân	يغمر yaḡmır	فروخوس vroḡos	سوين cuyn “snow”	↑
31	الندي al-nadâ “dew”	نَم nam	أول öl	دروشيا* *drošiya	OMITTED	

192—col.C  
ARABIC

MONGOL

1	كرسية [***] “chair, throne”	سنگلي “chair, seat, stool”	2	مستريح mustariîḥ “resting, relaxed, calm”	انغلان anḡulan <sup>3</sup>
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<sup>1</sup> For *pâ'iz*.

<sup>2</sup> Perhaps فتينوبورن *ftinoporon*.

<sup>3</sup> For *amḡulan*, “repose.”

3	العالی <b>al-ʿālī</b> “high, tall, lofty, sublime, excellent”	دادو* <b>dêdû</b> “upper, superior “sublime” <sup>[k]</sup>	8	الاطرية <b>al-iṭriya</b>	كوكا لاخيشه <b>köke</b> <b>lâhîša</b> “a kind of vermicelli”
4	الطريف ? ?	كهير <b>kehir</b> “bay, chestnut (color of horse)” <sup>1</sup>	9	الصيد <b>al-ṣayyâd</b> “a fowler, falconer”	*سباوچی <b>sibauči</b> “falconer”
5	الاشقر <b>al-ašqar</b> “a chestnut horse, esp- cially with black”	جردا <b>jerde</b> “chestnut horse”	10	*البلخس <b>al-balaḥs</b> <sup>2</sup> “hyacinth, ruby”	تورمی ? ?
6	الزمن <b>al-zaman</b> “time”	[***] ? ?	11	[***] [***] ? ?	[***]
7	معمور <b>maʿmûr</b> “flourishing, prosperous”	الجاتو <b>öljêtü</b>	12	الصقر <b>al-ṣaqr</b> “setting on fire”	*قتاغو <b>qatâğu</b> <sup>3</sup>

<sup>1</sup> Also *keher*. Elsewhere, ms. p. 204B1 the Arabic for this term is given as كميث *kumait* “reddish brown”. The same word is used to define Turkic *toru* in the *At-Tuḥfat* and the *Kitâb al-Idrâk*. Another Arabic term for this is *šâhibalât*.

<sup>2</sup> Dozy, I, 109, “rubis balais,...vient du mot *balakhchân*, qui est employé souvent pour designer la province de Badakhchân.” Ligeti read this as الناجش *al-nâjiš* “traqueur des bêtes fauves ou féroces qui les fait lever et les pousseur du coté du chasseur” (cf. Steingass, 1367 “one who beats up game for sportsmen”) and the Mong. تورجي *torġi* “oiseleur au filet.”

<sup>3</sup> In the ms. the Mong. form is given as قمعو *qamġu* “to gather together, to sweep together” (Lessing, 926) which Kara emends to the form noted here (Lessing, 943 *qata*- “to dry up, to become hard, to waste away physically”) . He suggests here “‘to dry, to temper by heating,’ which is *qala*- < *qalaġa*, “cf. also his suggestion of شتاغو *šitâġu* “to burn.”

13	الحرز <b>al-ḥirz</b> “fortified place, refuge”	*مناغو <b>*manâgu<sup>1</sup></b>	18	ARABIC	PERSIAN
			19	المسجد <b>al-masjîd</b> “mosque”	مسجد <b>masgid</b>
14	التفكر <b>al-tafakkur</b> “thinking, reflecting, meditating”	سيتككو <b>setkigü</b>	20	السراط <b>al-sirât</b> “street”	کوی جشان* <b>kûy-i čašân</b> “a street of passage”
15	المكدي <b>al-mukaddî</b> “mendicant, beggar”	قوي رونجي <b>quyruncî<sup>2</sup></b>	21	[***] ? ?	[***] ? ?
16	الجنب <b>al-jânib</b> “side, flank”	يان <b>yân</b>	22	الصفير <b>al-ṣufr</b> “brass”	ارمک ? ?
17	الابتدا بالشي <b>al-ibtidâ</b> <b>bi'l-šay</b> “the beginning of the thing”	ترلكو <b>terülekü</b> “beginning”	23	الوبر <b>al-wabr<sup>3</sup></b>	رسئور ?
			24	قوس قزح <b>qaus quzaḥa</b> “rainbow”	[***] ?
			25	البيعة <b>al-bi'a</b> “church, synagogue”	کلیسا <b>kalîsa</b>

<sup>1</sup> Ms. لٲاعو Ligei translates *manâgu* as “veiller, surveiller, garder.”

<sup>2</sup> Or قوي دوقجي *quyduqçi*.

<sup>3</sup> Or *al-wabar* “hair, fur of camels and goats” Another possibility is الوتر *al-watr* “string of a bow.”



- |   |   |
|---|---|
| 26 الكنيسة<br><b>al-kanîsa</b><br>“church;<br>synagogue”                                      | كنيست<br><b>kanîsat</b>   |
| 27 النفس<br><b>al-nafas</b><br>“breath”   | دم<br><b>dam</b>  |
| 28 الروح<br><b>al-rûḥ</b><br>“soul”   | جان<br><b>jân</b>   |
| 29 الصدع<br><b>al-ṣad</b> <sup>1</sup><br>“crevice,<br>fissure,<br>crack”                     | لف  |
| 30 الحارس<br><b>al-ḥâris</b><br>“guard,<br>watchman”  | باسبان<br><b>pasbân</b>   |
| 31 الحريف<br><b>al-ḥarîf</b><br>“fellow worker,<br>associate,<br>partner, mate,<br>companion” | همپشت<br><b>hampušt</b> <sup>2</sup><br>“companion,<br>assistant” |

<sup>1</sup> *Or al-sudg* “temple (anat.), earlock, lovelock” or “mountain goad or gazelle” (Varisco).

<sup>2</sup> Perhaps to be read as همپیشه *hampîša* “of the same craft.”

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
<i>193—col.A</i>					
1	المرعي <b>al-mar<sup>ʿ</sup>â</b> “pasture”	جرازار <b>čarâzâr</b>	اطلغ <b>oṭlağ</b>	لفادين <b>livadin</b>	مارك <b>mark</b>
2	المصيف <b>al-mašîf</b> “summer residence”	جاىگاه استان <b>jâygâh-i istân</b> “summer dwelling”	ايلىغ <b>aylağ</b> “summer place”	*كالوكير دينوس توبوس <b>*kalokerinos topos</b> “summer place”	امرن ديغن <b>amran değn</b>
3	السيل <b>al-sail</b> “torrential stream”	اب رود <b>âb-i rûd</b>	اقن <b>aqın</b>	ييمارى <b>yimari</b>	هيفيغ <b>heğeğ</b>
4	الرعد <b>al-ra<sup>ʿ</sup>d</b> “thunder”	تندر <b>tundar</b>	اتكن <b>*ötkün</b>	فروندى <b>vronđi</b>	امروك <b>amrok</b> “storm, tempest”
5	البرق <b>al-barq</b> “lightning”	درخش <b>darahš</b>	ييلدرم <b>yıldırım</b>	*ستر بسيمون <b>*stripsimon</b> “twisting”	كيساك <b>gaydzag</b>
6	البرد <b>al-bard</b> “coldness, cold”	سرما <b>sarmâ</b> “cold”	طلمي <b>ṭulmı</b> “cold” <sup>1</sup>	كريون <b>kriyon</b> “cold”	سورت <b>curt, curd</b> “cold”
7	الحر <b>al-ḥarr</b> “heat”	گرما <b>garmâ</b>	اسي <b>îsi</b>	*زيستي <b>zesti</b>	شوغ <b>šoğ</b>

<sup>1</sup> See also ms. p. 191B29.

8	الغيم <b>al-ġaim</b> “clouds”	ابر <b>abr</b>	بلت <b>bulit</b> <sup>1</sup>	سينفون <b>sinefon</b> “cloud”	آنپ <b>anp</b> “cloud”
9	الضباب <b>al-ḍabâb</b> “fog”	ميغ <b>mîġ</b>	طمان <b>ṭuman</b>	او مخلي <b>omihli</b>	بال <b>pal</b>
10	المشتي <b>al-mušattâ</b> <sup>2</sup> “winter residence”	جاي زمستان <b>jay-i zamistân</b> “abode of winter”	قشلاغ <b>qışlağ</b> “winter quarters”	ييمونكوس توبوس <b>yimonikos topos</b> “winter place”	سميرن* ديغن <b>cmeræn deġn</b> “winter place”
11	الخضرة <b>al-ḥuḍra</b> “vegetation, verdure”	سبزي <b>sabzî</b> “verdure”	ياش <b>yaš</b> “green”	براسيا <b>prasiya</b> <sup>3</sup> “garden-patch”	كناج <b>ganač</b> “green”
12	الحشيش <b>al-ḥašiš</b> “grass”	گياه <b>ġîyâh</b>	اوط <b>oṭ</b>	خرتارين <b>ḥortarin</b>	خود <b>ḥod</b>
13	السما <b>al-samâ</b> <sup>3</sup> “sky”	اسمان <b>âsmân</b> “heaven”	كوك <b>kök</b>	اورانوس <b>uranos</b>	ايركينك <b>ergink</b>
14	الارض <b>al-arḍ</b> “earth”	زَمين <b>zamîn</b>	يير <b>yer</b>	اي يي <b>i yi</b> “the earth”	كيدين <b>kedin</b>
15	الجبل <b>al-ġabal</b> “mountain”	كُوه <b>kûh</b>	طاع <b>ṭağ</b>	فونين <b>vunin</b>	ليرن <b>lern</b>

<sup>1</sup> Or *bulut*.<sup>2</sup> Or *al-maštâ*.<sup>3</sup> Ms. : براميا.

16	الحجر <b>al-ḥajar</b> “stone”	سَنَكْ <b>sang</b>	تاش <b>taš</b>	بيترا <b>petra</b> “rock”	كارْ <b>kar</b>
17	المدر <b>al-madar</b> “clods of earth or mud, clay”	كُلُوْخْ <b>kulûḥ</b> “earth, clay, unburnt brick”	كسك <b>kesek</b> “clod of earth, mud, brick”	بلثارن <b>plītarin</b> “brick”	*كوغسن <b>*kuḡcn<sup>1</sup></b> “clod of earth”
18	الصحرا <b>al-ṣaḥrâ</b> “steppe, desert”	دَشْتْ <b>dašt</b> “plain with- out water”	يازي <b>yazı</b> “plain”	كانبوس <b>kampos</b> “plain”	*تاشت <b>tašt</b> “plain, field”
19	التل <b>al-tall</b> “hill”	بَلَنْدِي* <b>balandî</b> “summit”	تبه <b>tepe</b> “hill”	فونارين <b>vunarin</b> “hill”	بلور <b>plur</b> “hill”
20	البحر <b>al-baḥr</b> “sea”	دریا <b>daryâ</b>	دنغز <b>dengiz</b>	تالاسا <b>talasa</b>	سوف <b>dzov</b>
21	الرجلة <b>al-rijla</b> “watercourse from stony parts into plain”	جُوي <b>jûy</b> “running stream”	أَكْز <b>ögüz</b> “river, stream”	بوتامين <b>potamin</b> “brook, rivulet”	ارو <b>aru</b> “brook”
22	النهر <b>al-nahr</b> “river”	رود <b>rûd</b> “river”	ارق <b>arîq</b> “river” <sup>2</sup>	ميغالوبوتا مين <b>megalopotamin</b> “large river”	كيدن <b>kedn</b> “river”

<sup>1</sup> Ms. كوعرن.<sup>2</sup> Also “irrigation canal,” Clauson, *ED*, 214.

23	الغادير al-ġadîr “pond”	ابكير âb-ġîr	*كول köl “pool, lake”	ايستيرنا* isterna “cistern, reservoir”	ارق ariq
24	العين al-‘ain “spring, “source”	چشمه čšma “fountain”	بنكار pingar <sup>1</sup>	بيغادين pigadin	اخبر aḥper “source”
25	السفينة al-safîna “ship”	كشتي kištî “a boat”	كمي kemi	كارافين karavin	ناث naw
26	الزورق al-zauruq “boat”	سماري sumârî “a ship”	قيوق qayuq “a small boat”	سندالين sandalin “flat boat”	بوكر ناث pokr naw “small ship”
27	البر al-bî'r “well”	چاه čâh	قيو quyu	فليترون fletron <sup>2</sup>	هور hor
28	الدلو al-dalw “leather bucket, bucket”	دول dûl <sup>3</sup>	قوا qova	اسكوما askoma	جرهان črhan “bucket”
29	البلد al-balad “town”	شهر šahr	الس ulus <sup>4</sup>	كاستريون kastriyon	كاغاك kaġak

<sup>1</sup> Also *bingar*, *pungar*, *mingar* etc., see Clauson, *ED*, 351.

<sup>2</sup> Or *flitron*.

<sup>3</sup> Ms. has دُول.

<sup>4</sup> < Turk. *ulus* “country” > Mong. *ulus* ultimately denoting “nation, people, tribe” (Clauson, *ED*, 152). It is in the Mongol form that it is found in Osm. and other Turkic languages. In its usage in the Hexaglot, it curiously parallels the semantic development of Old Pers. (Avestan) *xsaθra* “kingdom” > *šahr*.

30	الولاية <b>al-wilâya</b> “province”	ولاية <b>vilâyat</b>	ایل <b>il</b>	خورن <b>ḥoran</b>	ایرگیر <b>ergir</b>
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## 193—col.B

1	القرية <b>al-qarya</b> “village, small town”	ديه* <b>dîh</b>	کنت <b>kent</b>	خريون <b>ḥoriyon</b>	کيغ <b>keğ</b>
2	الطين <b>al-ṭīn</b> “clay”	کل <b>gīl</b>	بالجق <b>balčiq</b>	بیلوس <b>pilos</b>	شاغاخ <b>šagaḥ</b>
3	التراب <b>al-turâb</b> “earth, dust, soil, dirt”	خاک <b>ḥâk</b>	تبرق <b>topraq</b>	خومان <b>ḥoman</b>	ماخیر <b>maḥir</b>
4	البيت <b>al-bait</b> “house”	خانه <b>ḥâna</b>	او <b>ev<sup>1</sup></b>	اسپیتین <b>ospitin</b>	دون <b>dun</b>
5	الباب <b>al-bâb</b> “door, gate”	در <b>dar</b>	قبو <b>qapu</b>	ثیرا <b>ṭira</b>	تورن <b>turn</b>
6	الحانوت <b>al-ḥânût</b> “store, shop”	دوکان <b>dukkân</b>	کبت <b>kebit</b>	ایرغا ستیرین <b>ergastirin</b> “workshop, shop”	خانوت <b>ḥanut</b> “shop”

<sup>1</sup> Elsewhere in the *Hexaglot* noted as ایو *iv*.

7	السطح al-saṭḥ “roof”	بام bām	اچك öcek <sup>1</sup>	دومان doman	دنيوك dāniwk <sup>2</sup>
8	الزلي āl-zillī “carpet” <sup>4</sup>	جامه زمين jāma-yi zamīn <sup>5</sup> “ground- cloth”	تشكو töşegü <sup>3</sup>	ابلومان aploman “floor covering, kind of rug or mat” <sup>6</sup>	كاربيت garbet “carpet, rug”
9	المطرح al-maṭraḥ “mattress” <sup>7</sup>	مامه خواب jāma-yi ḥvâb “bed-clothes”	توشك töşek “mattress”	ستروسي strosi “mattress”	انكوغين angoġin “mattress”
10	المخدة al-miḥadda “cushion, pillow”	بالِشت bâlišť	يستق yastıq	برسكفالادين proskefaladin	بارس parc
11	الدواج al-duwâj “covering, blanket”	لحاف liḥâf “blanket, coverlet”	يرغان yorgan	افابلومان efaploman	لجاف lhaw

<sup>1</sup> Or öjek.<sup>2</sup> Or denikk.<sup>3</sup> < \*töşe-, döşe- “to spread out” (Sevortjan, III, 333-335; Clauson, *ED*, 561, 563), cf. *töşek* “mattress, bedding, Çağ. *töşek* “carpet, mattress, for sleeping.”<sup>4</sup> < Pers. *zailû* (Lane, [1867], 1242), cf. Steingass, 634 “a kind of woolen blanket worn by the poor,” but *zîlûča* “a small woolen garment or carpet.”<sup>5</sup> Lit. “floor-covering.”<sup>6</sup> Lit. “something spread out or extended.”<sup>7</sup> See W. Diem, H.-P. Radenberg, *Dictionary of the Arabic Material of S.D. Goitein's A Mediterranean Society* (Wiesbaden, 1994), 133 : *maṭraḥ* “mattress, see also Dozy, II, 32, “lit, lieu, place où l'on se couche” and S. Spiro, *An Arabic-English Dictionary of the Colloquial Arabic of Egypt* (Cairo, 1985, reprint Beirut, 1973), 363 *ṭurrâḥa* “mattress.”

12	الشفة <b>al-šaffa</b> “thin veil or cloth”	چادر <b>čâdar</b> “a veil”	برنجك <b>bürünčük</b> <sup>1</sup> “cloak, veil”	سافانون <b>savanon</b> “shroud”	سافان <b>sawan</b> “veil, shroud”
13	القدر <b>al-qidr</b> “cooking pot”	ديك <b>dîg</b>	ايسيج <b>isič</b>	سوكا <b>tsuka</b>	بودوك <b>budug</b> “pot, kettle”
14	المغرفة <b>al-miğrafa</b> “large spoon, laddle, scoop”	كفكير <b>kafgîr</b> <sup>2</sup>	جمجا <b>čömče</b>	خوليارين <b>huliyarin</b>	شريب <b>šrep</b>
15	الغضارة <b>al-ğidâra</b> “(earthen- ware) dish” <sup>4</sup>	كاسه <b>kâsa</b> “plate, saucer”	اياق <b>ayaq</b> “bowl, cup” <sup>3</sup>	بيناكين <b>pinakin</b> “plate, dish”	بناك <b>bnag</b> “dish”
16	القدح <b>al-qadaḥ</b> “drinking cup”	بيالة <b>piyâla</b>	سفراق <b>sağraq</b>	بوتيرين <b>potirin</b>	تناكه* <b>teneke</b>
17	السكين <b>al-sikkîn</b> “knife”	كارد <b>kârd</b>	بيجاق <b>bıçaq</b>	مايرين <b>mayerin</b>	تناك <b>tânak</b>

<sup>1</sup> Or *bürünček*, *bürünjûk* etc.

<sup>2</sup> For *kafk-gîr*.

<sup>3</sup> Clauson, *ED*, 270.

<sup>4</sup> Diem, Radenberg, *Dictionary*, 156 *ğadâr* “earthenware,” *ğadâ’irî* “maker of porcelain-like translucent dishes,” Dozy, II, 216, *ğadâr* “la porcelaine,” *ğidâr/ğudâr* “gran plat” > Port. *alguidar*.



18	المقدحة <b>al-miqdaḥa</b> “fire-steel”	آتش زنَه <b>âtiš-zana</b>	جقمق <b>čaqmaq</b>	بيريفغالون <b>pireğvalon<sup>1</sup></b>	اتسيك* <b>atesik</b>
19	الرحا <b>al-raḥâ</b> “handmill”	آسيا <b>âsiyâ</b> “a mill”	تكرمن <b>tegirmen</b> “mill”	ميلوس <b>milos</b> “mill”	جفاسك <b>ṭağack</b> “mill”
20	الرحل <b>al-raḥl</b> “baggage, goods” <sup>2</sup>	كالا <b>kâlâ</b> “any kind of household furniture”	يك <b>yük</b> “load, baggage”	روخا <b>ruḥa</b> “baggage”	كوماش <b>gumaš</b> “wool(en)”
21	المال <b>al-mâl</b> “property, wealth”	خواسته <b>ḥwâsta</b> “riches, pos- sessions”	طوار <b>ṭavar</b> “property, wealth”	بلوتوس <b>plutos</b> “wealth, riches”	كامش <b>kameš</b>
22	النار <b>al-nâr</b> “fire”	آتش <b>âtiš</b>	اوط <b>oṭ</b>	استيا <b>estiya</b>	كراك <b>grag</b>
23	الفص <b>al-fašš</b> “stone of a ring”	نگين* <b>nigīn</b> “a ring; a precious stone set in a ring”	يزقاش <b>yüz-qaš<sup>3</sup></b> “ring with a bezel”	فليمدين <b>vlimidin</b> “ring, jewelry”	اكن <b>agn</b> “gem, stone”
24	اللبد <b>al-libd</b> “felt”	نمد <b>namad</b>	كجه <b>keče</b>	كيندكلون <b>kenduklon</b>	تاغك <b>tağik</b>

<sup>1</sup> Perhaps بيريفغالون *pireğalon*.

<sup>2</sup> Diem, Radenberg, *Dictionary*, 80.

<sup>3</sup> Perhaps for يرك قاش *yüzük qaš*, Cf. Osm. *yüzük kaşı* “collet of a ring” (Redhouse, II, 615); cf. also *qaš* “jade” precious stone (Clauson, *ED*, 669-670).

25	الابرة al-ibra “needle”	سوزَنُ sûzan	يكنه yigne	فيلونين velonin	أسيغن aseğn
26	المشط al-muṣṭ “comb”	شانه šâna	طرق ṭaraq	ختينين ḥtenin	ساندر saṇdr
27	المقص al-miqaṣṣ “(pair) of scissors”	نَاخُنْ كِير nâḥun-gîr “scissors”	سندو sindü <sup>1</sup>	بساليدن psalidin	مكراد mgrad
28	المسن al-misann “whetstone”	آب سانه apsâna	بلوه bilev <sup>2</sup>	اكونين akonin	ايسان esan
29	المراة al-mirʾâh “mirror”	اَيْنَه âyina	كزائكو közengü	كاثيرفتين kaṭreftin	هايلي ḥayli
30	الخابئة al-ḥâbiʾa “large vessel, jar”	خُمْ ḥum	كب küp	بيثارين piṭarin	كراس garas

193—col.C

ARABIC	PERSIAN		
1 القانصة al-qâniṣa “gizzard”	سَنَكْ دانه sang-dâna “gizzard of a bird”	2 دود القز dûd al-qazz “silk worm”	كرم بيله kirm-i pîla

<sup>1</sup> More commonly *sindü* (Clauson, *ED*, 836), cf. Osm. *sindî* “large shears.”<sup>2</sup> Perhaps بِلْوُ *bilev* ? < *bilegü*, Qıpçaq *bilev*, *bilewü*. The *Kitâb al-İdrâk*, 35, notes the Türkmen form بِلْغُو *bilegü*, see also Clauson, *ED*, 341.

- |    |  |  |    |   |  |
|----|--|--|----|---|--|
| 3  | الجاموس<br>al-jâmûs<br>“buffalo”                   | كَاو مِيش<br>gâv-mîš                               | 11 | الاقليم<br>al-iqlîm<br>“climate,<br>region”               | كشور<br>kišvar                                     |
| 4  | الموج<br>al-mauj<br>“anxiety” <sup>1</sup>         | اشوب<br>âšû<br>“terror, dread,<br>fear”            | 12 | شجر السرو<br>šajar al-sarw<br>“cypress tree”              | كاج<br>kâj<br>“a wild pine<br>tree, a fir<br>tree” |
| 5  | القناة<br>al-qanât<br>“canal”                      | كَرِيز<br>karîz                                    | 13 | السلم<br>al-sullam<br>“ladder,<br>(flight of )<br>stairs” | ناردبان<br>nârdubân<br>“a staircase,<br>ladder”    |
| 6  | النديم<br>al-nadîm<br>“drinking<br>companion”      | هم قدح<br>ham-qadah<br>“a boon-com-<br>panion”     | 14 | الكمأة<br>al-kam’a<br>“mushroom<br>truffle”               | كمسك<br>?<br>?                                     |
| 7  | الضهيح<br>al-ḍajîc<br>“bedfellow”                  | هم بستر<br>ham-bistar                              | 15 | ضمران<br>ḍamrân   | شاه اسبرم<br>šâh-isparam<br>“sweet basil”          |
| 8  | الخان<br>al-hân<br>“caravansaray”<br>“basil-royal” | كاروان سراي<br>kârvânsarây                         | 16 | النبق<br>al-nabq<br>“Christ’s-thorn<br>lotus fruit”       | كنار<br>kunâr <sup>2</sup><br>“the lote-<br>fruit” |
| 9  | القصر<br>al-qaṣr<br>“castle”                       | كوشك<br>kûšk                                       | 17 | الفسق<br>al-fustuq<br>“pistachio”                         | بيسته<br>pîsta                                     |
| 10 | الخندق<br>al-ḥandaq<br>“ditch,<br>trench”          | كنده<br>kanda<br>“a ditch round<br>fortified town” |    |   |  |

<sup>1</sup> Dozy, II, 651 “s’inquiêter.”

<sup>2</sup> Or *kunnâr*.

- |  |   |
|--|---|
| <p>18 السنارة جوشه<br/> <b>al-sinnâra jûša</b> ?<br/>         “fishing tackle,<br/>         fish hook”</p>   | <p>25 نادان قوله فلان<br/>         ابله<br/> <b>qauluhu fulân nâdân</b><br/> <b>ablah</b><br/>         “someone (who)<br/>         is stupid”<sup>1</sup></p> |
| <p>19 الرشاد سبیداب<br/> <b>al-rašâd sapidâb</b><br/>         “garden grass, cress” food”</p>  | <p>26 الجاهل نادانا<br/> <b>al-jâhil nâdânâ</b><br/>         “ignorant”</p>   |
| <p>20 الهندبا كاسنه<br/> <b>al-hindibâ</b> <sup>2</sup><b>*kâsna</b><br/>         “wild chicory, endive”<br/>         “endive, white succory” and<br/>         “tares, darnel”</p> | <p>27 ثبت ثبوت کرده<br/> <b>tabt tabût karda</b><br/>         “firm fixed” “made firm”</p>  |
| <p>21 البقل تره<br/> <b>al-baql tara</b><br/>         “herbs, pot-herbs” “garden herbs”</p>  | <p>28 ثخين و صفيق<br/> <b>taḥīn wa ṣafīq</b><br/>         “thick” and<br/>         “thick, in texture (cloth)”</p>  |
| <p>22 [***] [***]<br/>         ? ?<br/>         ? ?</p>  | <p>29 نقيه نرمخی<br/> <b>naqīh narmḥī</b><br/>         “weak” “soft-natured”</p>  |
| <p>23 باطن *باتنکا<br/> <b>bâṭin pâtingâ</b><br/>         “eggplant”</p>   | <p>30 الذكى زيرک<br/>         و هنرمند<br/> <b>al-dakiy zîrak wa hunar mand</b><br/>         “intelligent” “intelligent and learned”</p>                      |
| <p>24 قوله امين استوان<br/> <b>qauluhu ustuvân</b><br/> <b>amîn</b><br/>         “reliable”</p>  |   |

<sup>1</sup> In 24 and 25, *qauluhu* “the speaker said.” *Fulân* “so and so,” perhaps, here, a scribal error.

<sup>2</sup> = *kâsnî* or کاشنی *kâšnî*.

## 194—col.A

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	الكانون <b>al-kânûn</b> “hearth”	آتشدان <b>âtišdân</b>	أُجق <b>ojaq</b>	باريستيا <b>paristiya</b>	بغايك <b>pğarik</b>
2	الدبة <b>dabba</b> “skin bag, tumbler; flacon, bou- teille”	دبة <b>dabbat</b> “a vessel made of raw skins in the form of a jar or large bottle”	ياغلق <b>yağlıq<sup>1</sup></b>	فيكين <b>vikin</b> “jar, cask”	سیطان <b>ciṭan</b> “vessel to carry oil”
3	الحنطة <b>al-ḥiṇṭa</b> “wheat”	کندم <b>gandum</b>	بغدا* <b>buğda</b>	سیتارین <b>sitarin</b>	سورین <b>coren</b>
4	الشعير <b>al-ša‘ir</b> “barley”	جو <b>jau</b>	اربه <b>arpa</b>	کریثارین* <b>kriṭarin</b>	کاري <b>kari</b>
5	الدخن <b>al-duḥn</b> “pearl millet”	کأرس <b>gâvars</b> “millet”	طارغ <b>ṭariq</b>	کیخروس <b>keḫros</b>	کويریک <b>goyrik</b>
6	العدس <b>al-‘adas</b> “lentils”	نسک میزو <b>nask, mîžû</b>	برجق <b>burčaq</b>	فاکی <b>faki</b>	اوسین <b>ospn<sup>2</sup></b>
7	الارز <b>al-aruzz</b> “rice”	برنج <b>birinj</b>	بیرغن <b>bırğun</b>	اورزین <b>orizin</b>	برنس <b>princ</b>

<sup>1</sup> < Turk. *yağ* “grease, fat, oil.” In modern Turkic, *yağlıq* is largely used in the sense of “handkerchief” (cf. Osm. *yağlık* “napkin, handkerchief” (see Sevortjan, IV, 61; *TS*, vi, 4199-4201, “mendil, peşkir, bez parçası”).

<sup>2</sup> *Orosbn.*

8	الدقيق al-daḡîq “flour”	أرد ârd “flour-meal”	اون un	أليفرين alevrin	*الير *alir
9	النخالة al-nuḡâla “bran”	سَبُوس sabûs	سكتي sökti	بيدرا <sup>1</sup> *pidira	تيب tep
10	الخبز al-ḡubz “bread”	نان nân	اتمك etmek	بسومين psomin	هاس hac
11	الطعام al-ṭa‘âm “food”	خُورْدَنِي ḡurđanî	اش aş	فاييتن fayiton	سباس <sup>2</sup> sbas
12	الخوان al-ḡuwân “table” <sup>3</sup>	خوان ḡwân	تركي türki	تراپيزين trapezin	سغان seġan
13	العسل al-‘asal “honey”	انكبين <sup>4</sup> angubîn	بال bal	ميلين melin	ميغر meġr
14	السمن al-samn “clarified butter”	روغن raġan “clarified butter”	سوجو süčü “sweet” ↓	فوترون vutiron “butter”	ايغ eġ
15	الحلو al-ḡulw “sweet”	شيرين šîrîn	أجي aġi “bitter” ↓	غليكن ġlikin	كاغسر kaġcr

<sup>1</sup> Or perhaps *pidura*. Ms. : شِدَا

<sup>2</sup> Or *spas*.

<sup>3</sup> Or *ḡiwân* “dinner-table.”

<sup>4</sup> Perhaps *angubîn*, cf. ms. : انْكَبِين

16	الحامض al-ḥāmiḍ “sour, acid”	ترش turuš	قوجي šuċi “wine”	اوکفين oksinon	تتو ttu
17	الخمير al-ḥamr “wine”	سيكي sîkî	أزق azıq “provisions”	کراسين krasin	کيني kini
18	الزاد al-zâd “provisions”	ئرسه ?	ات it “meat”	ديکفين diyikisin	باشار başar
19	اللحم al-laḥm “meat; flesh”	کوشت gûšt	جيك ات ċig it “raw meat”	کرياس kreyas	ميس mis
20	اللحم الني al-laḥm al-nî <sup>3</sup> “raw meat”	کوشت خام gûšt-i ḥām	بشغ ات pišig it “cooked meat”	ابفيتون کرياس apsiton kreyas “uncooked meat”	هوم ميس hum mis “uncooked meat”
21	اللحم المطبوخ al-laḥm al- maṭbûḥ “cooked meat”	کوشت بخته gûšt-i puḥta	سکلمش* sögülmiš “roasted”	ايفيمينون کرياس epsimenon kreyas	ايباز ميس epadz mis
22	المشوي al-mašwiyy “roasted”	بريان biryân “roasted”	اغز aguz “colostrum”	افتون ofton <sup>1</sup> roasted”	خرقز ḥorwow <sup>2</sup>

<sup>1</sup> Or ofton.<sup>2</sup> Or ḥorwadz.

23	اللبا <sup>1</sup> <b>al-libâ</b> “colostrum”	فرشه <b>furša</b> “biestings”	سوت <b>süt</b> ↓ “milk”	بيتيا <b>pitiya</b> “colostrum”	جاباس <b>čapadz</b> “uncooked (milk)”
24	اللبن <b>al-laban</b> “milk”	شير <b>šîr</b> “milk”	ايرن <b>ayran</b> ↓ “butter- milk”	غالي <b>ğali</b> <sup>2</sup> “milk”	ماسُن* <b>madzun</b> ↓ “curdled milk”
25	المخيض <b>al-mahîḍ</b> “buttermilk”	دوغ <b>dûğ</b> “butter- milk,”	بالق <b>balıq</b> ↓ “fish”	ايراني <b>*ayrani(n)</b> “ayran”	قاتن <b>qatn</b> ↑ “milk”
26	السمك <b>al-samak</b> “fish”	ماهي <b>mâhî</b> “a fish”	كماج <b>kömeç</b> ↓ “baked bread in the ashes” <sup>3</sup>	اوبسارين <b>opsarin</b> “fish”	سوكن <b>cugn</b> “fish”
27	الملة <b>al-mullâ</b> “bread baked in hot ashes”	كلو <b>kulû</b> <sup>4</sup> “a large but- tered cake”	طوز <b>tuz</b> ↓ “salt”	بيتا <b>pita</b> “unleavened bread” <sup>5</sup>	بغارچ <b>pğarç</b> “unleavened bread”
28	الملح <b>al-milḥ</b> “salt”	نمك <b>namak</b> “salt”	تورق <b>turaq</b> ↓ “dried milk” <sup>6</sup>	آلاس <b>alas</b> “salt”	آغ <b>ağ</b> “salt”

<sup>1</sup> Ms. : اللثما.

<sup>2</sup> Perhaps غالن *galan*.

<sup>3</sup> Clauson, *ED*, 722.

<sup>4</sup> Ms. has : كلو *kalû*.

<sup>5</sup> Cf. Modern Turkish *pide*.

<sup>6</sup> Clauson, *ED*, 538 : çağ. *turaq* “a kind of dried milk which they put in a leather bag to store it.” Cf. also Toparlı *Kıpçak Türkçesi Sözl.*, 213 “yoğurttan yapılan yemek” citing the *Kitâb-ı Muqaddîme-yi Abu’l-Layṣ as-Samarqandî*.



29	الشيراز <b>al-šīrāz</b> “curdled whey; a kind of cheese”	شيراز <b>šīrāz</b>	ياغ <b>yağ</b> ↓ “grease, fat, oil”	اوکسي غالان <b>oksi ġalan</b> “sour milk”	سيراه <sup>1</sup> <b>serah</b>
30	الشحم <b>al-šahm</b> “fat”	بيه <b>pîh</b> “fat, grease”	اجياغ <b>ičyağ</b> “inner fat”	اکسونکين <b>aksungin</b> “fat, lard, grease”	*خراکغ <b>ħarageğ</b>

## 194—col.B

1	الالبية <b>al-alya</b> “fat tail (of a sheep)”	دنبه <b>dunba</b>	قيرق <b>quyruq</b>	دوماکي <b>dumaki</b> <sup>2</sup>	تماک <b>tmağ</b>
2	السويق <b>al-sawîq</b> “kind of mush made of barley (also with sugar and dates)”	بست <b>pist</b> “meal of wheat barley or vetches, esp. when toasted”	قاوت <b>qavut</b> “roasted wheat ground to flour, gruel made of such flour”	*خوندری <b>*ħondri</b> <sup>3</sup> “gruel, porridge”	بوخند <b>poħind</b> “gruel, oats”
3	الفاكهة <b>al-fâkiha</b> “fruit(s)”	ميوَا <b>mîva</b>	ييمش <b>yimiš</b>	ابوريكون* <b>oporikon</b>	مرك <b>mirg</b> <sup>4</sup>

<sup>1</sup> For *šereğ*.<sup>2</sup> Or دوماکين *dumakin*.<sup>3</sup> Or خوندرين *ħondrin*. Ms. has حوردي<sup>4</sup> Or *mirk*.

4	التفاح al-tuffâḥ “apple(s)”	سَيْبٌ sīb	الْمِه alma	ميلون milon	خنزور ḥncor
5	الكمثري al-kummaṭrâ “pear”	امرود amrûd	ارمت armut	ابيدين apidin	طانز ṭanc <sup>1</sup>
6	المشمش al-mišmiš “apricot”	زُرْ دَالُو zardâlû a small apricot”	صارغ ارك şarığ erik <sup>2</sup>	خروسي ملا ḥrusî mila <sup>3</sup>	سران dziran
7	الاجاص al-ijjâṣ “plum”	شفتالو şaftâlû “a peach (rough plum)”	قرا ارك qara erik “peach, plum”	داماسكينون* *damaskinon <sup>4</sup> “plum”	سالور salor “plum”
8	العنب al-‘inab “grapes”	انكور* angûr	ازم üzüm	ستافلين stafilin	خاغوخ ḥağoḥ
9	الغبيرا al-ğubayrâ <sup>5</sup> “jujube, oleaster”	سنجد sinjîd “the jujube- tree and fruit”	يكده yigde “jujube tree”	زينفون zinzifon “jujube tree”	بشاديك pšadik “oleaster, jujube”

<sup>1</sup> Fordanc.

<sup>2</sup> In ms. shifted into the Greek column. Lit. “yellow fruit” (see Clauson, *ED*, 222, *erük*, *sarū(g) erik* “apricot, *qara erik* “plum”).

<sup>3</sup> Or خروسو ملا *ḥrusomila*.

<sup>4</sup> Ms. has : داسكرون

<sup>5</sup> Sarī Mevlūd, 436 *al-ğubairâ* “igde ağacı veya yemişi.” Redhouse, 301 اكده “a variety of jujube, fruit of zzyphus, jujuba,” Dozy, II, 200, “pouliot,” Houtsma, *TAG*, Arabic, 8/ Germ. trans. 107 “Zizyphus.”

10	البطيخ al-biṭṭiḥ “melon, watermelon”	خَرْبُزَه ḥarbuza	قاون qavun	بيبنين peponin	خربزاک ḥarbzak <sup>1</sup>
11	الشجر al-šajar “tree”	درخت daraḥt	اڭاج aḡač	دينديون dendriyon	سار dzar
12	الخلاف al-ḫilâf “willow” <sup>3</sup>	بيد bid	سكت* sögüt	اي تيا iteya <sup>2</sup>	كاغامي gaḡhami “abele tree, white asp”
13	الغصن al-ḡuṣn “branch”	شاخ šâḥ	بتق butaq	كلونوس klonos	جوغ juḡ
14	الاصل al-aṣl “root”	بيخ biḥ	دوب düb	ريزا riza	داك dag “bottom”
15	الورد al-ward “rose”	كُل gul	ججك čiček <sup>4</sup>	رودون rodon	قارت vart
16	الورق al-waraq “leaf”	تلك* talk <sup>5</sup> “gold leaf”	يبرق yapraq “leaf”	فيلون filon “leaf”	ديريث derew “leaf”

<sup>1</sup> Or ḥarbzag.<sup>2</sup> Oretiya, iteya, itiya.<sup>3</sup> Steingass, 470, Sarı Mevlût, 436 “sögüt (salkın söğüt).”<sup>4</sup> Normally “flower,” but in Khwârazmian Turkic and in Ibn Muḥannâ it denoted “rose” (see Clauson, *ED*, 400).<sup>5</sup> The ms. has : ملك. Above is بر perhaps a correction for برگ barg “leaf of a tree.”

17	الطرفاء* <b>al-ṭarfâ</b> <sup>1</sup> “tamarisk”	كَزْ <b>gaz</b>	يلغن <sup>2</sup> <b>yılğın</b>	*ميرينن* <b>*mirinin</b> <sup>3</sup>	موشي <b>moşay</b> <sup>4</sup>
18	الشوك <b>al-šauk</b> “thorns”	خار <b>ḥâr</b> “a thorn”	تكان <b>tiken</b>	انكاثين <b>ankaṭin</b> “thorn”	بوش <b>puş</b>
19	الثوم <b>al-tûm</b> “garlic”	سير <b>sîr</b>	سرمسق <b>sarmısaq</b>	سكوردون <b>skordon</b>	سختور <b>şhtor</b>
20	البصل <b>al-başal</b> “onions”	بياز <b>piyâz</b>	سغان <b>soğan</b>	كروميدین <b>kromidin</b>	سوخ <b>soḥ</b>
21	الثوب <b>al-ṭaub</b> “garment, dress; garb”	جامه <b>jâma</b> “a garment”	طون <b>ṭon</b> “garment”	بانين <b>panin</b> “clothes”	كداف <b>gdaw</b> “clothes”
22	القميص <b>al-qamîş</b> “shirt”	پیراهن <b>pîrâhan</b>	كنكلك* <b>könglek</b>	ایماتین <b>imatin</b>	شابیک <b>şabik</b> <sup>5</sup>
23	السراويل <b>al-sarâwîl</b> “trousers”	شلوار <b>şalvâr</b> trousers, drawers”	ایم <b>im</b> <sup>6</sup>	فراکین <b>vrakin</b>	قارديک <b>wrdik</b>

<sup>1</sup> Ms. الطرفاي<sup>2</sup> Or *yılğın*.<sup>3</sup> Ms. can also be read as ميريني *mirini*.<sup>4</sup> Or *moşi*.<sup>5</sup> Or *şabig*.<sup>6</sup> Clauson, *ED*, 155 : *üm*, *TS*, iii, 2065, *im* “iç donu, don.”

24	القبّ <b>al-qabâ</b> “outer garment with full- length sleeves”	قبا <b>qabâ</b> “a garment; a short tunic open in front”	قفتان <b>qaftan</b> “outer garment or robe”	قفادين <b>kavadin</b> “long garment”	كَبَا <b>gaba</b>
25	المنطقة <b>al-minṭaqa</b> “belt, girdle”	كَمَر <b>kamar</b>	قر <b>qur</b>	فراکولورین* <b>vrakolurin</b>	کمران <b>gamran</b>
26	الرانات <b>al-rânât</b> “gaiters” <sup>1</sup>	رانین <b>rânîn</b> “breeches, drawers”	اشم <b>išim</b> “gaiters, breeches greaves” <sup>2</sup>	توفین <b>tuvin</b> “leggings”	بادنچک <b>badnjak</b>
27	الخف <b>al-ḥuff</b> “slipper”	موزه <b>mûza</b> “a boot”	اتک <b>etik</b> “boot slipper”	بتیکین <b>patikin</b> “boot slipper”	کوشیک <b>gošik</b> <sup>3</sup>
28	الدباج <b>al-dibâj</b> “brocade”	دبّا <b>dîbâ</b>	بارچین <b>barçin</b>	فلاتین <b>vlatin</b>	تیباک <b>tibak/tibag</b>
29	ثوب مقصور <b>taub maṣṣûr</b> “garment of linen”	جامه سبید <b>jâma-i sapîd</b> “white gar- ment”	کمش بیز <b>kümüš bez</b> “silver cloth”	اسبرون بانین <b>aspron panin</b> “white cloth- ing”	لقاساس کلاف <b>lwacadz halaw</b> “washed blanched linen”

<sup>1</sup> Dozy, I, 576, “sort de chaussure.”<sup>2</sup> Clauson, *ED*, 155, 978 *yîšim*, *išim* < *ič üm*, Toparlı, *Kıpçak*, 96, 249, *išim*, *yišim*.<sup>3</sup> Or *gošig*.

30	المداس al-madâs “shoe”	كفش kaḥṣ	بشمق bašmaq	كاليا kaliya	موجك <sup>1</sup> mujak <sup>1</sup>
194—col.C					
	ARABIC	PERSIAN			
1	الخابن al-ḥâ'in “unreliable”	ناشتوار <sup>2</sup> nâ-ustuwâr “not trustworthy”	7	سخي وكرم saḥîy wa karîm “generous” and “noble; generous”	جوانمرد juvân-mard “brave, generous”
2	الحر al-ḥurr “free-born; free”	ازاد âzâd	8	العالى al-‘âlîy “high, sublime, lofty, excellent”	عالى ‘âlî
3	الجزوع al-jazû‘ “impatient”	ناسكينة nâ-sakînat “not having tranquility of mind”	9	العالم al-‘âlim “learned; scholar”	دانا dânâ
4	الصبي al-ṣabîy “boy”	كودك kûdak “kid”	10	الظاهر al-zâhir “visible, perceptible, manifest”	بيدا paidâ “clear, evident, manifest”
5	الصبور al-ṣabûr “(very) patient”	شكيبا <sup>3</sup> šikîbâ “extremely patient”	11	الطالح al-ṭâliḥ “bad, evil”	نه خوب بد* na-ḥûb, bad “not good,” “bad”
6	الصالح al-ṣâliḥ “good; virtuous”	نيك سيرت nîk-sîrat “virtuous, moral, good”			

<sup>1</sup> Or *mujag*.<sup>2</sup> Or can be read as ناشتوان *nâ-uštuwân*.<sup>3</sup> Perhaps *šakîbâ*, cf. ms. : شكيبا

- |    |   |   |    |  |  |
|----|---|---|----|--|--|
| 12 | الحبشي<br><b>al-ḥabašī</b><br>“Abyssinian,<br>black-colored<br>horse”               | سمند<br><b>samand</b><br>“dun or<br>cream(color<br>of a horse);<br>a noble steed” | 17 | الاجانة<br><b>al-ijjâna</b><br>“large<br>receptacle<br>for linen,<br>laundry” <sup>1</sup> | تغار<br><b>tagâr</b><br>“a provision<br>bag hung by<br>a horseman<br>at each side<br>of his horse” |
| 13 | الزمن<br><b>al-zamin</b><br>“worn out<br>by old age”                                | بر جاي مانده<br><b>bar-jaymânda</b><br>“tired, worn<br>down with<br>fatigue”      | 18 | الملحفة<br><b>al-milḥafa</b><br>“cover, blan-<br>ket; wrap”                                | چَدِر شَب<br><b>čâdiršab</b><br>“bed-sheets<br>a large veil”                                       |
| 14 | الوجع الالم<br><b>al-waja‘, al-alam</b><br>“pain, ache;<br>ailment;”<br>“suffering” | دَرْد<br><b>dard</b><br>“pain,<br>disease”  | 19 | الاغيش<br><b>al-ağbaš</b><br>“gray,<br>ash-colored<br>black<br>(horse)” <sup>2</sup>       | ديزج<br><b>daizaj</b><br>“a horse<br>striped black<br>from withers<br>to the tail” <sup>3</sup>    |
| 15 | الغيور<br><b>al-ğayûr</b><br>“jealous”  | رشكون<br><b>raškûn</b>  | 20 | السبت<br>المضفور<br><b>al-sabat al-maḍfûr</b><br>“woven basket”                            | [***]<br>?<br>?  |
| 16 | الميزان<br><b>al-mîzân</b><br>“a balance”   | ترازو<br><b>tarâzû</b>  | 21 | شجر<br>العناب<br><b>šajar al-‘unnâb</b><br>“jujube tree”                                   | [***]<br>[***]<br>?<br>?   |

<sup>1</sup> Mevlût Sarı, 14, *al-ijjâna* “leğen. Büyük çamaşır kabı.”

<sup>2</sup> Mevlût Sarı, 1078, “boz, kül rengi.” Dozy, II, 200, *ağbaš al-wajh* “qui a un visage sombre.” Lane [1877], 2225, “intensely black horse,” Wehr (4th ed.), 778, notes “dark (night), opaque, not transparent.”

<sup>3</sup> Cf. *dez* “ash-colored, an ash-color with which certain animals are striped from the head to the tail, a black color, a bay horse” (Steingass, 553).

- |    |  |   |    |   |  |
|----|--|---|----|---|--|
| 22 | السنان<br><b>al-sinân</b><br>“spearhead”   | سار نيزه<br><b>sar-i nîza</b><br>“head of a<br>short spear”                             | 28 | التمر<br><b>al-tamr</b><br>“dates, esp.<br>dried ones”  | خرما<br><b>ḥurmâ</b><br>“a date”             |
| 23 | القنينة<br>والقارورة<br><b>al-qinnîna</b><br><b>wa'l qârûra</b><br>“bottle; flacon”<br>and “flask” | شيشه<br><b>šîša</b><br>“glass, bottle”  | 29 | الرند<br><b>al-rand</b><br>“myrtle”   | *مشكاور...<br><b>muškâvar..</b> <sup>1</sup> |
| 24 | المقطع<br><b>al-miqṭa'</b><br>“cutting in-<br>strument”  | كاز<br><b>gâz</b> <sup>2</sup><br>“shears, scissors,<br>forceps or anything<br>similar” | 30 | الوظيفة<br>والراتب<br><b>al-waẓîfa</b><br><b>wa'l-râtib</b><br>“daily<br>ration, pay”<br>and “pay,<br>salary, daily<br>allowance” | علفه<br><b>‘alafa</b><br>“salary”            |
| 25 | الكور<br><b>al-kûr</b><br>“hearth,<br>stove”   | اتش دان<br><b>âtišdân</b>   |    |   |  |
| 26 | المبضع<br><b>al-mibḍa'</b><br>“scalpel”  | نیش<br><b>nîš</b>   |    |   |  |
| 27 | الصولجان<br><b>al-ṣaulajân</b><br>“staff with<br>a curved end;<br>polo mallet”                     | چوکان<br><b>čaugân</b><br>“a stick with<br>one end bent used<br>in a game at ball”      |    |   |  |

<sup>1</sup> “Musk-bearing” ? Unattested.

<sup>2</sup> Or *kâz*.



## 195—col.A

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	القلنسوة <b>al-qalan- suwa</b> “tall head- gear; cap”	كله <b>kulâh</b> “a conic hat of black lambskin”	برك <b>börk</b> “cap”	كميلافكين <b>kamilavkin</b> “a priest’s high hat”	كداك <b>kdag</b>
2	اللباد <b>al-labbâd</b> <sup>1</sup> “felt”	قبا نمد <b>qabâ-yi namad</b> “a coarse, raintight cloak”	كيك <b>keyik</b> <sup>2</sup> “felt cap, felt cloak”	كابا <b>kapa</b> “capote, a shepherd’s coarse cloak”	تاغيك <b>taġik</b> “felt”
3	الصدره <b>al-ṣudra</b> “vest”	بغالتاق <b>baġaltâq</b> “a robe”	بغرتاق <b>baġirtaq</b> <sup>3</sup>	بيريسيئين <b>peristîin</b> “breastband, bodice, corset”	ايسسك
4	الفرو <b>al-farw</b> “fur(s)”	بوستين <b>pûstîn</b> “a fur garment”	اچمك <b>içmek</b> “fur coat” <sup>5</sup>	غونا <b>ġuna</b> “fur garment”	مشتاك <b>muştak</b> <sup>4</sup> “pelt, fur- coat”
5	الجلد <b>al-jild</b> “skin”	بوست <b>pûst</b> “skin”	دري <b>deri</b>	ديرمان <b>derman</b>	مورتي <b>morti</b>

<sup>1</sup> This is perhaps اللبادة *al-lubbâda* “felt cap,” see the Turkic entry.

<sup>2</sup> < Turk. *kiy-*, *key-* (< *ked-*), Osm. *giy-* “to dress, to put on, to wear,” Türkmen *gey-* “to dress, to put on to wear.” Kâşġarî/Dankoff, I, 299, renders Arab. *al-lubbâda* as *keḏük* “felt cap” and “felt cloak” (see II, 168 and 235 where *käyüik* is noted).

<sup>3</sup> Clauson, *ED*, 319, derives it from *baġır* “liver” = “a garment or wrapping to protect the liver,” first noted in Kâşġarî/Dankoff, I, 372 *baġırdaq* “A women’s bodice” (*ṣudra al-marʿa*). The form *baġıltaq* is also found and was borrowed into other languages in this form.

<sup>4</sup> Or *muştak*.

<sup>5</sup> Cf. Türkmen ( *TRSl*, 365) *içmek* “fur coat, short sheepskin coat.”

6	السمور <b>al-sammûr</b> “sable”	سمور <b>samûr</b>	كش <sup>٥</sup> <b>kiš</b>	ريسوس <b>risos</b>	كزيني <b>gzeni</b> “sable skin”
7	الفنك <b>al-fanak</b> “fennec”	فنك <b>fanak</b>	قرسق <b>qarsaq</b>	*فانك <b>*fanak</b>	فاناك <b>fanak</b>
8	الفروة <b>al-farwa</b> “skin, hide”	*كول <b>kaval</b> “leather of a large coarse sheep-skin”	كرک <b>kürk</b> “fur, skin, hide”	برفيا غنا <sup>1</sup> <b>proveyaguna</b> “sheepskin- hide”	*ازيني <b>edzeni</b> “goat-skin”
9	الحلي <b>al-ḥalî</b> “piece of jewelry”	بیرایة <b>pîrâya</b> “ornament”	بنجق* <b>bunçuq</b> “bead, jewel”	خرسافكون <sup>2</sup> <b>ḥrusafikon</b> “jewelry”	زاربند <b>zarband</b> “gilded”
10	اللولو <b>al-lu<sup>3</sup>lu<sup>3</sup></b> “pearl”	مرواريد <b>marvârîd</b>	ينجو <b>yinçü</b>	متغاريتارين <b>margaritarin</b>	ماركريد <b>markrid</b>
11	القلادة <b>al-qilâda</b> “necklace”	گردن بند <b>gardan-band</b> “necklace”	بغمق <b>boğmaq</b> “necklace”	*بريكتكون <b>*peri yek- tikon</b> “containing, embracing”	كيرك <sup>3</sup> <b>kayrak</b> “necklace”
12	ذهب <b>dahab</b> “gold”	زَر <sup>٥</sup> <b>zar</b>	آلتون <b>altun</b>	خرسافين <sup>4</sup> <b>ḥrusafin</b>	اوسكي <sup>5</sup> <b>oski</b>

<sup>1</sup> Or *proviyağuna*.<sup>2</sup> Or *ḥrisafikon*.<sup>3</sup> Or *kerak*, *kayrag*.<sup>4</sup> Or *ḥrisafin*.<sup>5</sup> Or *osgi*.

13	الفضة <b>al-fidḍa</b> “silver”	نقره <b>nuqra</b>	كمش <b>kümüş</b>	اسيمين <b>asimin</b>	ارساد <b>ardzad</b>
14	الورق <b>al-waraq</b> “paper money, banknotes”	درام <sup>1</sup> <b>diram</b> “a silver coin; money”	يرمق <b>yarmaq</b> “silver; coins”	اريرا <b>aryira</b> “silver, money”	ترام <b>tram</b> “money”
15	النحاس <b>al-nuḥâs</b> “copper”	مسين* <b>mişn</b> <sup>2</sup> “made of copper”	بقر <b>baqır</b>	خالکومان <b>ḫalkoman</b>	بغینس <b>bğinc</b>
16	الشبة <b>al-šabah</b> “brass”	حولاً ?	توج <b>tuj</b> “bronze”	ييتون <b>yiton</b> “cast, molded (metal), a metal alloy”	تغین بغینس <b>teğin bğinc</b> “yellow copper, brass”
17	الحديد <b>al-ḥadîd</b> “iron”	اهن <sup>3</sup> <b>âhan</b>	دمر <b>demir</b>	سیدرن <b>sideron</b>	ارکات <b>erkat</b> <sup>4</sup>
18	الخیل <b>al-ḫail</b> “horse(s)”	اسب <b>asb</b>	اط <b>aṭ</b>	الوکون <b>alogon</b>	سي <b>ci</b>
19	البغل <b>al-bağl</b> “mule”	استر <b>astar</b>	قتر <b>qatır</b>	*فورذنين <b>*vordonin</b>	جوري <b>cori</b>

<sup>1</sup> Vocalized in ms. as دَرَمَ *daram*.

<sup>2</sup> Ms. has مَسْنُ.

<sup>3</sup> Vocalized in ms. as اِهِن *ahin*.

<sup>4</sup> Or *ergat*.

20	الحمار al-ḥimâr “donkey”	خر ḥar	اشك ešek	غيدورين gaydurin	ايش eş
21	الجش al-jaḥš “young donkey”	خرکُر ḥar-kurra “an ass’s colt”	قتق qotuq “new born donkey” <sup>1</sup>	بلارين pularin “colt, foal”	اش كداك eş godak “young donkey”
22	الجمل al-jamal “camels”	أشتر uštur	دوه deve	كاميلين kamilin	اوغد uğd
23	الفصيل al-faṣīl “young (weaned) camel”	اشتر بچه uštur-bača “infant of a camel”	بوطة boṭa “camel colt”	كاميلوبولون kamilopulon	اوغ كداك uğd godak “small camel”
24	الفل al-faḥl  “male camel”	أشتر نر uštur-i nar  “male camel”	بغرا buğra  “male camel”	كاميلين ثيلكون kamilin tilikon “female camel”	ماداڪ اوغد madag uğd “female camel”
25	الناقة al-nâqa  “she-camel”	اشتر ماده uštur-i mâda “female camel”	انن inen  “female camel”	كاميلين ارسينكون kamilin arsenikon “male camel”	اورس اوغد orc uğd “male camel”
26	الفيل al-fīl “elephant”	بيل pīl	يغان yağan	ليفاس lefas	بيغ piğ

<sup>1</sup> Cf. Redhouse, II, 670 *koduk*, Toparlı, *Kıpçak Türkçesi Sözl.*, 137 (*quduq*), 141 (*qutuq*).

27	الثور al- <b>ṭaur</b> “bull; ox”	كاو نر gâv-i nar	بوqa buqa	فويدين voyidin	باخري bahre “cattle”
28	البقرة al-baqara “cow”	ماده كاو mâda-gâv	انك inek	*آنكليا *angeleya	كوڤ gow
29	العجلة al- <b>‘ijla</b> “calf”	گوساله gû-sâla	بزغو buzagu	مسكارين moskarin	اورت ort
<i>195—col.B</i>					
1	الغنم al-ganam “sheep”	كوسفند gûsfand	قوين qoyun	بروفاتون provaton	اجخار əçhar
2	الخروف al-ḥarûf “lamb”	بره barra	قزي quzi	ارنين arnin	كارن karn
3	الغنز al- <b>‘anz</b> “she-goat” “goat”	بُز buz “a she-goat”	كجي keçi “goat”	اييدي eyidi “she-goat”	آيس aydz “goat”
4	الجدى al-jady “kid, young billy goat”	بز غاله buz-gâla	اغلاق oğlaq	ايريفين erifin	اول ul
5	الكبش al-kabš “ram, male sheep”	نره nara “male”	قوج qoç “ram”	كريارين kriyarin “ram”	خوي ḥoy “ram”

6	التيس <b>al-tais</b> “billy goat”	بز نر <b>buz-i nar</b>	دكه <b>deke</b>	تكاس <sup>1</sup> <b>takas</b>	اورس ايس <b>orc aydz</b>
7	الاسد <b>al-asad</b> “lion”	شير <b>šîr</b>	ارسلان <b>arslan</b>	ليون <b>leyon</b>	ارويس <b>aruydz</b>
8	النمر <b>al-namir</b> “leopard; tiger”	بلنك <b>palang</b> “leopard”	قپلان <b>qaplan</b>	باردوس <b>pardos</b>	اويز <b>ovəz</b> “panther”
9	الذئب <b>al-diʿb</b> “wolf”	گرك <b>gurg</b>	قورت <b>qurt</b>	ليكوس <b>likos</b>	كيل <sup>2</sup> <b>kayl</b>
10	الغزال <b>al-ġazâl</b> “gazelle”	أهو <b>âhû</b>	اوق <b>ıvıq</b>	درکادين <b>dorkadin</b>	ايزموک <b>edzmuk</b> <sup>3</sup>
11	الكلب <b>al-kalb</b> “dog”	سك <b>sag</b>	ات <b>it</b>	سکيلي <b>skili</b>	شون <b>šun</b>
12	الجرو <b>al-jarw</b> “puppy, cub (of a dog)”	سك بجه <b>sag-bača</b> “puppy dog”	انك <b>enük</b>	كلوكين <b>kulukin</b>	لاكود <b>lagod</b>
13	الخنزير* <b>al-ḥinzîr</b> “swine, pig, hog”	خوك <b>ḥûg</b>	طنز <b>tonuz</b>	ييريدين <b>yiridin</b>	خوز <b>ḥoz</b>

<sup>1</sup> A Turkic loanword : < *teke*.

<sup>2</sup> Or *kel*.

<sup>3</sup> Or *aydzmuk/aydzemug*.

14	العير al-‘air “wild ass, onager”	كور gûr	قلان qulan	اغريو غيد درين agriyo gaidurin	سريش creš
15	الايل al-ayyil “mountain goat”	بز كوهي buz-i kûhî	ايراق ayraq <sup>1</sup>	*اغريوبرفا تون *agriyoprova- ton “field sheep”	فيري اوچخار vayri oçhar
16	اليحمور al-yahmûr “deer, roe, roebuck” <sup>3</sup>	كاو كوهي gâv-i kûhî <sup>2</sup>	سيغون sıgun “male deer, elk” <sup>4</sup>	عيلافين elafin “deer”	ايغن eğn “deer”
17	الفهد al-fahd “lynx (also term for cheetah and panther)”	يوز yûz “a small pan- ther or ounce esp. that used in hunting deer”	اسري esri “lynx, hunting leopard” <sup>5</sup>	كاتوباردوس katopardos	هوڤاز hovaz
18	الصيد al-šaid “game”	نخجير naḥċîr	*اوليك *avlig	كينيين kiniyin	اورس ors

<sup>1</sup> See Clauson, *ED*, 8, *sub* : ıvık.

<sup>2</sup> Lit. “mountain cow” (Steingass, 1073). In Modern Persian (Rubinčik, *PRS*, II, 382) it denotes “yak, bison.”

<sup>3</sup> Arab. *yahmûr* also denotes “wild ass.”

<sup>4</sup> Clauson, *ED*, 811-12.

<sup>5</sup> Clauson, *ED*, 250.

19	الارنب al-arnab “hare; rabbit”	خرگوش ḡar-gûš	طفشن ṭafšan	لاگون lağon	لابستاك <sup>1</sup> labastak <sup>1</sup>
20	الثعلب al-ṭa‘lab “fox”	روباه rûbâh	دلکو dilkü	الوبو <sup>2</sup> alopu <sup>2</sup>	أغبیس ağbes
21	القرد al-qird “ape, monkey”	بوزنه <sup>3</sup> bûzîna	بیجن biçin	میمو maimu	ابوزنا abuzna
22	اليربوع al-yarbû‘ “jerboa”	موش دشتي mûš-i daštî “a field- mouse” a mole”	کلنکو kelengü “field mouse”	لاغورین *lağurin <sup>4</sup>	فيري موکن vayri mugn “field mouse”
23	الحية al-ḡayya “snake”	مار mâr “serpent”	یلان yılan	اوفیدین ofidin	اوس oc
24	العقرب al-‘aqrab “scorpion”	گَزْدُم gaždum	جاذن čadan	سکور بیوس skorpiyos	گریز* gariz <sup>5</sup>
25	القمل al-qaml “louse”	شَبِش šipiš <sup>6</sup>	بیت bit	فتیر ftir <sup>7</sup>	اوجل oçil

<sup>1</sup> Or *labstag*, *labstak*.

<sup>2</sup> Or *alupu*, *alopo*.

<sup>3</sup> recte: بوزینه.

<sup>4</sup> Or *lağorin*, most probably a diminutive formed from *lağon* (see above).

<sup>5</sup> For *gariz* ? Ms. has: لوتر.

<sup>6</sup> Vocalized in ms. as *šapš*: شَبْشُ or *šapuš*: شَبْشُ.

<sup>7</sup> Or فتیر *ftir*.



26	البرغوث <b>al-burgûṭ</b> “flea”	كَيْك <b>kaik</b>	بركا <b>bürge</b>	بسيلوس <b>psilos</b>	لو <b>lu</b>
27	النحل <b>al-naḥl</b> “bee”	زنبور <b>zanḇûr</b>	اري <b>arı</b>	ميلسا <b>melisa</b>	ميغو <b>meḡu</b>
28	الذباب <b>al-ḏubâb</b> “flies, fly”	مكس <b>magas</b>	قيغو <b>qoyḡu</b> <sup>1</sup>	ميه <b>miya</b>	جانج <b>janj</b>
29	السنور <b>al-sinnaur</b> “cat”	گره <b>gurba</b>	جتك <b>četük</b>	كاتا* <b>kata</b>	كادو <b>gadu</b>

## 195—col.C

	ARABIC	PERSIAN		
1	الاقامة للضيف <b>al-iqâma</b> <b>li'l-ṣaif</b> “guesthouse” <sup>2</sup> <b>ḡurmâ</b>	علیه ? 	3	السكر هو نبيذ التمر <b>al-sakkar</b> <b>huwa</b>  <b>nabîḏ</b> <b>al-tamr</b> “ <i>sakar</i> it is date wine”
				نبيذ خرما  <b>nabîḏ-i</b>   “date wine”
2	[***] [***] [***] ? ?	[***] [***] ? ?		

<sup>1</sup> Clauson, *ED*, 599 *qodḡu*.<sup>2</sup> Perhaps *al-iqâma li'l ṣaif* “summer house.”

4	شراب الحنطا <b>šarâb al- hîntâ</b> “wheat beer”	بوزا <b>bûzâ</b> “beer, beverage made from rice, millet or barley”	10	الجهبذ <b>al-jahbad</b> “intelligent” <sup>2</sup>	بَحُوش <b>banûš</b> <sup>1</sup>
5	الخل <b>al-ḥall</b> “vinegar”	سرکا <b>sirkâ</b>	11	الخزف <b>al-ḥazaf</b> “pottery, earthenware”	سفال <b>sufâl</b> “earthen- ware”
6	الزرنيخ <b>al-zarnîḥ</b> “arsenic”	زرنی <b>zarnî</b>	12	النورة <b>al-nûra</b> “lime; depila- tory agent”	اهك <b>âhak</b> “ointment compounded of quick lime and arsenic (used in baths as a depilatory)”
7	الشبة <b>al-šabah</b> “brass”	برنج <b>birinj</b>	13	الزيبق <b>al-zîbaq</b> “quicksilver, mercury”	سیماب <b>šîmâb</b>
8	زبرجد زمرد <b>zabarjad zumurrud</b> “an emerald” “emerald”	زفره <sup>3</sup>	14	النساج <b>al-nassâj</b> “weaver”	جوله <b>jûlah</b> “a weaver”
9	الفيروزج <b>al-fîrûzaj</b> “turquoise”	فیروزه <b>fîrûza</b> “a turquoise”			

<sup>1</sup> Cf. كهون : *bâhûš*, ms. has باهوش.

<sup>2</sup> “A man endowed with a critical mind, great scholar, bright, intelligent,” Goitein, *A Mediterranean Society*, I, 248-250, describes the office of *jahbad* as that of a “banker in government service, fulfilling the tasks of cashier (or treasurer), money changer, and accountant.”

<sup>3</sup> Perhaps a corruption of *zumurrud* ?

15 الضحكة <b>al-daḥka</b> “laugh, laughter” <sup>1</sup>	مسخرة <b>maṣḥarat</b> “a buffoon; a pleasantry, anything ridiculous or mirthful”	22 الوقت الحين الوان <b>al-waqt</b> <b>al-ḥîn</b> <b>al-awân</b> “time, time, time”	هنكام  <b>hangâm</b>  “time”
16 الصياد <b>al-ṣayyâd</b> “hunter”	اشكار كننده <b>iškâr-kunanda</b>	23 الغلام الاجر <b>al-ḡulâm</b> <b>al-ajir</b> “boy; slave servant,” “hireling, workman”	شاگرد  <b>šâgird</b>  “apprentice, a boy”
17 الجندي <b>al-jundî</b> “soldier”	سباهي <b>šipâhî</b> “military, belonging to an army”		
18 العدل <b>al-‘adl</b> “justice”	داد <b>dâd</b>	24 الداحل ? ?	ابد ? ?
19 الخراج <b>al-ḥarâj</b> “tax”	ساو <b>sâv</b> “tribute”	25 الجور والظلم <b>al-jaur</b> <b>wa’l-zulm</b> “injustice, oppression” and “injustice, oppression”	ستم  <b>sitam</b>  “oppression, injustice”
20 النقاوة <b>al-naqâwa</b> “elite, pick, best”	بهين <b>bihîn</b> “better, best, selected, picked out”		
21 الكنز <b>al-kanz</b> “treasure”	كنج <b>ganj</b> “hidden treasure”	26 الست <b>al-sitt</b> “lady”	خاتون <b>ḥâtûn</b> “a lady”

<sup>1</sup> Or perhaps to be read as *al-duḥka* “object or ridicule, laughing stock.”

- 27    الذات            كدبانو  
       **al-dât**            **kad-bânû**  
       “person;  
       personality  
       (female)”      “a married woman,  
                              mistress of a  
                              family”
- 28    الجارية            كنيزك  
       **al-jâriya**        **kanîzak**  
       “girl; slave  
       girl; maid”      “a girl,  
                              slave girl”
- 29    العبد                بنده  
       **al-‘abd**            **banda**  
       “slave, serf;  
       servant”          “a servant,  
                              slave  
                              domestic”

## 196—col.A

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	الفار <b>al-fâr</b> “mouse; rat”	موش <b>mûš</b>	سجان <b>siċan</b>	بندكوس <b>pondikos</b>	موكن <b>mugn</b>
2	البعوض <b>al-ba‘ûd</b> “gnats; mos- quitoes”	بشه <b>pašša</b> “a gnat”	چين <b>čibin</b>	كنوپين <b>kunupin</b>	منتجغيغ <b>mntjġig</b> <sup>1</sup>
3	الاشقر <b>al-ašqar</b> “chestnut horse” <sup>2</sup>	بُور <b>bûr</b> “a bay horse”	چلكو <b>čilgü</b> “chestnut, sorrel horse”	دغالين <b>daġalin</b> “roan horse”	كارمير سي <b>garmir ci</b> “red horse”
4	الاشهب <b>al-ašhab</b> “gray” <sup>3</sup> (horse)”	خنك <b>ẖing</b> “white, a gray horse”	اق <b>aq</b> “white”	سیديرن <b>sidirin</b> <sup>3</sup> “of iron (color)”	جرماك <b>jermak</b> <sup>4</sup> “white”
5	الادهم <b>al-adham</b> “black (horse)”	سیاه <b>siyâh</b>	قرا <b>qara</b>	ماسرون <b>mavron</b>	سیف <b>sew</b>
6	الاصدا <b>al-ašda</b> <sup>5</sup> “rusty” <sup>7</sup> (horse)”	سرخ خام <b>surĥ-hâm</b> “red-raw”	یغز <b>yaġız</b> “darkish brown” <sup>8</sup>	*ساديون <b>*vadiyon</b> “horse of red- grey color”	کرج کوين <b>korčkuyn</b> <sup>6</sup>

<sup>1</sup> Or *mntčegig* for *mntjġik*.<sup>2</sup> Dozy, I, 774 “Alezan.”<sup>3</sup> Or *sidiron*.<sup>4</sup> Or *jermag*.<sup>5</sup> This refers to white hairs mixed with other colors (Lane [1877], 1608.<sup>6</sup> For *korškuyn*.<sup>7</sup> Cf. *al-šada* “rust.”<sup>8</sup> Clauson, *ED*, 909.

7	الرھوان al-rahwân “ambler”	رھوار rahvâr	یورقہ yorqa	*داون <sup>1</sup> *daon	*شجریک *šjrig <sup>2</sup>
8	الابلق al-ablaq “piebald”	ابلق ablaq	آلا ala	*بیقلین <sup>3</sup> *piqilin <sup>3</sup>	خید hayd <sup>4</sup> “spotted, speckled”
9	الطاغی al-ṭâgi “insolent”	نیامخته nayâmuḥta “untaught”	طاغی ṭâgi “rebellious”	ایمنوتون *ayimnoton “untrained”	درموغ drmuğ “untamed”
10	السيف al-saif “sword”	شمشیر šamšîr	قلیچ qılıç	*سپاٹین spaṭin	*تور tur
11	السهم al-sahm “arrow”	تیر tîr	اق oq	سییتا sayita	نید ned
12	القوس al-qaus “bow”	کمان kamân	یا ya	دکسارین doksarin	انیغ <sup>5</sup> aneg <sup>5</sup>
13	الجعبة al-ja‘ba “quiver”	تیردان tîr-dân	کیش kiš	ککرون *kukuron	نید امان ned aman
14	الوتر al-watar “bowstring”	ه کمان باز zih-i kâmân	کرش kiriš	کوردا korda	لار lar

<sup>1</sup> Ms. : دَاوَن.<sup>2</sup> Or šjrik. Ms. : شَهْرِيَك.<sup>3</sup> Ms. : قِيلِن, perhaps also to be read as *piqilon*.<sup>4</sup> Or *hed*.<sup>5</sup> More properly اغيغ *agēğ*.

15	القضة al-quḍḍa “feather of an arrow”	بر تير par-i tîr	تبت tibit	فتيرون fteron	تيڤ tew
16	الغمد al-ġimd “sheath”	نيام* niyâm	قين qin	ثكارن ṭikarin	بادنيك <sup>1</sup> badnik <sup>1</sup>
17	الدبوس al-dabbûs “mace”	جر كوشي ċâr-gûšî	جماق ċomaq	تريفولن trivolin <sup>2</sup> “caltrop”	دبوز dabuz
18	النصل al-naṣl “arrowhead”	بتكان paikân	اق تمرى oq temiri	كسفارن ksifarin	سلاك slak
19	الهدف al-hadaḥ “target”	نشانه nišâna “a butt for archers”	اماج amaċ	سيمادن simadin	نشاناك <sup>3</sup> nšanak <sup>3</sup>
20	الرمح al-rumḥ “lance”	نيزه nîza	سنكو süngü	كندارن* kondarin	رونڤ runb
21	السكين al-sikkîn “knife”	كارد kârd	بيچق biċaq	ماييرن mayerin	تناك <sup>4</sup> tanak <sup>4</sup>
22	السرڤ al-sarj “saddle”	زين zîn	ايار eyer	سيلا sela	تانك tamk

<sup>1</sup> Or badnig.<sup>2</sup> Or trivolon.<sup>3</sup> Or nšanag.<sup>4</sup> Or tanag/tnag/tnak.

23	الميثرة <b>al-mîṭara</b> “saddle cloth, blanket”	كفجك <b>kafčak</b> <sup>1</sup>	كجك <b>köpčük</b>	كوپريتورن <b>kopritorin</b> <sup>2</sup>	تامرازكوس <b>tamjajgoc</b> <sup>3</sup> “saddle cushion”
24	الركاب <b>al-rikâb</b> “stirrup”	كيت <b>kyt</b> ?	ازنكو <b>üzengü</b>	سكالين <b>skalin</b>	هيزنيلي <b>hedzneli</b>
25	الحزام <b>al-hizâm</b> “belt, girth, girdle”	تنك <b>tang</b> “strap for fastening the load”	قلنك <b>qolang</b>	نيكله <b>nigla</b> <sup>4</sup>	كاشينك <b>kašink</b> “saddle girth”
26	اللجام <b>al-lijâm</b> “bridle, rein”	لكام <b>ligâm</b>	اويان <b>uyan</b>	خالينارن <b>halinarin</b>	لكام <b>lgam</b>
27	الثفر <b>al-taḥar</b> “crupper (of the saddle”	باردم <b>pâr-dum</b> “crupper”	قسقن <b>qusqun</b> “crupper strap”	اندلينا <b>andelina</b> “strap on the breast of a horse”	انورن <b>anurn</b> “crupper of saddle”
28	السموط <b>al-sumûṭ</b> “strings, long saddle-straps to tie up the luggage”	فتراك <b>fitrâk</b> “saddle- straps” <sup>7</sup>	تزكو <b>tizgü</b> <sup>5</sup>	ارغافيس <b>argavis</b> <sup>6</sup>	كاخان <b>gaḥan</b>

<sup>1</sup> *Kafčuk* “saddle pillow or cushion.”

<sup>2</sup> Or *kopriturin*.

<sup>3</sup> Probably *tamjajgoc* = تامرازكوس = تامجايكوس.

<sup>4</sup> Perhaps *ningla*.

<sup>5</sup> See *al-İdrâk*, ed. Caferoğlu, Arabic, 38, *sub* : *tizgin*.

<sup>6</sup> Or *argavin* = ارغافين < ἀργαβίον “leather bag of horseman’s saddle.”

<sup>7</sup> Also “cords fixed to the saddle for hanging game.”



29 الوهق <b>al-wahq</b> “lasso”	کمند <b>kamand</b>	اقرق <b>uqruq</b>	سرون <b>*siron ?</b>	جوان* <b>čuan</b>
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## 196—col.B

1 العذار <b>al-‘idâr</b> “cheekpiece (of a horse’s harness)”	افسار <b>afsâr</b> “a headstall”	يولار <b>yular</b> “halter”	کابيستيرين <b>kapistrin</b> “halter”	باخورس <b>bahurc</b> “halter”
2 الحبل <b>al-ḥabl</b> “rope”	رشته <b>rišta</b>	*ايپ <b>ip</b>	سكارن <b>sokarin</b>	بران <b>baran</b>
3 العقال <b>al-‘iqâl</b> “cord used for hobbling the feet of a camel”	اشكل <b>aškal</b> “fettters”	كشن <b>kišen</b>	بيدكلن <b>pediklon</b>	شكيل <b>šegil</b>
4 الوتد <b>al-watad</b> “tent peg”	ميخ <b>mîḥ</b>	قازق <b>qazıq</b>	بالوكن <b>palukin</b>	سيس <b>cic</b>
5 اللبد <b>al-libd</b> “felt”	نمد زين <b>namad-zîn</b> “a coarse woolen saddle cloth”	يونا <b>yona</b> “saddle- pad”	اذرماتين <b>idromayin</b> “horse-cloth”	بارنوس تاغك <b>barnoc tagik</b> “saddle cloth, felt”
6 المقرعة <b>al-miqra‘a</b> “whip”	تازيانه <b>tâziyâna</b>	قمجي <b>qamçı</b>	ثينسا <b>tys(?)a ?</b>	داجكناك <sup>1</sup> <b>dajgənak<sup>1</sup></b>

<sup>1</sup> Or *dajgnagk*.

7	الاشفا <b>al-išfâ</b> “a shoe- maker's awl” <sup>2</sup>	درفش <b>darafš</b>	بیز <b>biz</b>	<sup>1</sup> سفلین <b>suvlin</b>	هیرون <b>herun</b>
8	الترس <b>al-turs</b> “shield”	سَبَرُ <b>sipar</b>	قلغان <b>qalgān</b>	سکتارن <b>skutarin</b>	اسبَر <b>aspar</b> <sup>3</sup>
9	الدرع <b>al-dir<sup>c</sup></b> “coat of mail”	زره <b>zirih</b>	یارق <b>yariq</b>	زافه <b>zava</b>	سانسبک <b>sancpok</b> <sup>4</sup> “bridle, halter”
10	المقود <b>al-miqwad</b>  “leading, rope, leading rein, halter”	بالهنک <b>pâlhang</b>  “bridle, halter rope”	تین <b>tin</b>  “leading rein”	ریدنون <b>redinon</b>  “reins”	برنیلی برن <b>berneli baran</b>
11	العنان <b>al-<sup>c</sup>inân</b> “rein(s); bridle”	عنان <b><sup>c</sup>inân</b>	تزکن <b>tizgin</b>	ایریتون <b>*eriton</b> <sup>5</sup>	ایرسناک <b>ersnak</b> <sup>6</sup>

<sup>1</sup> Or : سفلین *suglin.*, Middle Greek σουγλιν < σουβλίον (see Andriôtês, 334).

<sup>2</sup> Redhouse, 122 : اشفی *išfa*; Steingass, 66 “a cobbler’s awl, a large needle,” Dozy, I, 772.

<sup>3</sup> Or *aspar*.

<sup>4</sup> Or *sancpog*. Perhaps سانسک *sanctog*.

<sup>5</sup> < ἐρῦτον < ἐρύω “to drag, draw, pull. It may also be a garbling of: افرينون *ofrenon* < Lat. *frenum* “bridle, rein, bit.” Mod. Grk. φρένο “brake,” however, is from French *frein* (see Andriôtês, 412).

<sup>6</sup> Or *ersanak*.

12	السطيحة <b>al-saṭīḥa</b> “a leather bag in which travellers carry provisions” <sup>1</sup>	مطهره <b>maṭharat</b> “a vessel having a spout”	سولق <b>suwluq</b> “water trough, water vessel”	اسكودفلا <b>askodavla</b> “leather waterbag”	جردان <b>črdan</b> “waterbag”
13	الجراب <b>al-jurāb</b> “sack, traveling bag”	هميان <b>himyân</b> “a long purse or scrip, esp. hung at the side”	تغرجق <b>tağarčaq</b> “small leather sack”	*داغرجوكي <b>*dağarčuki</b> “small leather sack” <sup>2</sup>	بارك <b>barg</b> “bag”
14	الابيض <b>al-abyad</b> “white”	سبيد <b>sapîd</b>	ارنك <b>ürüng</b>	اسبرون <b>aspron</b>	سبيداك <b>spidak</b> <sup>3</sup>
15	الاحمر <b>al-aḥmar</b> “red”	سرخ <b>surḥ</b>	قزل <b>qızıl</b>	اليثنون <b>aliṭinon</b>	كارمير <b>garmir</b> “red”
16	الاصفر <b>al-aşfar</b> “yellow”	زرد <b>zard</b>	سارغ <b>sarığ</b>	كترنون <b>kitrinon</b>	تيغين <b>teğin</b> “yellow”
17	الاسود <b>al-aswad</b> “black”	سياه <b>siyâh</b>	قرا <b>qara</b>	*مافرون <b>*mavron</b>	سيث <b>sew</b>
18	الاخضر <b>al-aḥḍar</b> “green”	سبز <b>sabz</b>	ياشل <b>yaşıl</b>	براسينون <b>prasinon</b>	كناج <b>ganač</b>

<sup>1</sup> Also “a large waterbag made of three skins.”

<sup>2</sup> A borrowing from Turk. *dağarčuq*, cf. Mod. Turkish *dağarcık*. Clearly, the Greek form is taken from an Anatolian Turkish dialect, as opposed to our entry *tağarčuq*, see Clauson, *ED*, 471, Sevortjan, II, 120-122.

<sup>3</sup> Or *spidag*.

19	الأكحل al-akḥal “dark blue”	كبود kabûd	كوك kök	ينيتون veneton	كابويد gabuyd “blue”
20	ابيض نقي abyaḍ naqîy “pure white”	سبید سبید sapîd-i sapîd “white white”	أب ارنگ ûp ürüng “very white”	*اسبروتاتون *asprotaton “most white”	سبیداک سبیداک spidak spidak <sup>1</sup> “white white”
21	احمر قاني aḥmar qânî	سرخ سرخ surḥ surḥ	قیب قزل qıp qızıl “very red”	*اليثنون alıṭinon “true red”	کارمیر کارمیر garmir garmir “red red”
22	اسود حالك aswad ḥâlik “pitch-black, very black”	سیاه سیاه siyâh siyâh	قپ قرا qap qara	کتا مافرون katamavron	سیق سیق sew sew “black- black”
23	اصفر فاتح aşfar fâtiḥ “light yellow”	زرد زرد zard zard	سب سارغ sap sarıḡ “very yellow”	خروسو کترنون *ḥruso- kitrinon “pale golden hue”	تیغین تیغین tegin tegin “yellow yellow”
24	الحما al-ḥummâ “fever”	تب tab	اسک isíg	دیفوس difos	شوغ* *šoḡ
25	الصداع al-ṣudâc “headache”	درد سر dard-i sar	بش اغری baş aḡrı	کیفالوبونیا kefaloponiya	کلخ ساف klḥacaw

<sup>1</sup> Or *spidag spidag*.

26	الاعمى al-a‘mâ “blind”	نابينا nâ-bînâ	كسز kössüz	اوماتوس* *aomatos	كوير guyr
27	الاصم al-ašamm “deaf”	كر kar	سغر sāğır	كفوس* kufos <sup>1</sup>	خويل huyıl
28	الاعرج al-a‘raj “lame”	لنك lang	اخسق aḥsaq	كفدوس* kofdos	كاغ gag
29	الاحدب al-aḥdab “hunch- backed”	كوز kûz	بكرجي bükürji “hunch- backed” <sup>2</sup>	كرتوس kirtos “hunchback”	كوز guz

## 196—col.C

## ARABIC

## PERSIAN

1	*ابشاش ab-šâš “muslin; cloth”	دستار dastâr “the sash or fine mulsin cloth wrapped round the turban”	3	القَمِيص al-qamîṣ “shirt”	بِيرَهَنُ pîrahan
			4	كمه kummuhu “its sleeve (of the shirt)”	أَسْتِين âstîn
2	سر بوش sar-pûš “a female veil or head-dress of fine linen” <sup>3</sup>	مثله miṭluhû “like it”	5	بدنه badanuhu “its body, trunk, torso (of the shirt)” <sup>4</sup>	تَن tan “body”

<sup>1</sup> Or *kofos*.<sup>2</sup> Or *bükrije*, cf. Osm. dial. (*Derleme Sözl.*, II, 818) *bükriçe*.<sup>3</sup> *Ab-šâš* (ms. الشاش) and *sar-pûš* are Persian loanwords in Arabic.<sup>4</sup> C. also Dozy, I, 59, *badana* “corps (partie d’habit du col à la ceinture)”.

- |    |   |  |    |  |   |
|----|---|--|----|--|---|
| 6  | *تخاريسه<br><b>*taḥârîsa</b> <sup>1</sup><br>“jutting part<br>of a dress or<br>shirt” | نير بز<br><b>nîr-i baz</b><br>“border, hem<br>or fringe of<br>a garment” | 11 | الشروال<br><b>al-sirwâl</b><br>“trousers,<br>pants, drawers;<br>panties”                     | ازار<br><b>izâr</b><br>“trouser” <sup>2</sup>                     |
| 7  | ذيلة<br><b>daila</b> <sup>3</sup><br>“hem<br>border (of a<br>garment)”                | دامان<br><b>dâmân</b><br>“skirt, hem”                                    | 12 | التكة<br><b>al-tikka</b><br>“waistband”  | يزار بند<br><b>izâr-band</b><br>“the string<br>of the<br>drawers” |
| 8  | قبة<br><b>qabba</b> <sup>4</sup><br>“collar (of<br>a garment)”                        | فودك<br>?<br>?   | 13 | القبأ<br><b>al-qabâ</b> <sup>5</sup><br>“an outer gar-<br>ment with full-<br>length sleeves” | مثله<br><b>mitluhu</b><br>“like it”                               |
| 9  | طوقه<br><b>*ṭauqa</b> <sup>5</sup><br>“neck-<br>lace; neckband,<br>riff, collar”      | مثله<br><b>mitluhû</b><br>“like it” <sup>6</sup>                         | 14 | بغلطاق<br><b>bağaltâq</b><br>“a robe”  | مثله<br><b>mitluhu</b><br>“like it”                               |
| 10 | ربقة<br><b>ribqa</b><br>“collar”  | كربان<br><b>giribân</b> <sup>7</sup><br>“a collar”                       | 15 | دراعة<br><b>durrâ‘a</b><br>“loose outer<br>garment with<br>sleeves, slit<br>in front”        | مثله<br><b>mitluhu</b><br>“like it”                               |

<sup>1</sup> Cf. *taḥriṣa* or perhaps to be read as تخاريسه *taḥârîsuhu* “its jutting part.”

<sup>2</sup> Also “a veil of fine muslin covering the body to the middle of the leg.”

<sup>3</sup> Cf. *dail* or perhaps to be read as ذيله *dailuhu* “its hem.”

<sup>4</sup> Perhaps قبته *qabbatuhu* “its collar.”

<sup>5</sup> Cf. *ṭauq* or طوقته *tauqatuhu* “its necklace” etc.

<sup>6</sup> I. e. the Persian is identical to the Arabic.

<sup>7</sup> Ms. : كَرْمَان

16	النَّافِرُوقِ ? ?	دسه ? ?	23	سرموزة* <b>sarmûza</b> “hose worn over boots, gaiters” <sup>1</sup>	مثله <b>miṭluhu</b> “like it”
17	المقص <b>al-miqaṣṣ</b> “scissors”	*ناخنبره <b>*nâḥunbura</b> “small scissors” <sup>2</sup>	24	المهمات <b>al-muhimmât</b> “supplies for war” <sup>3</sup>	مثله <b>miṭluhu</b> “like it”
18	المشط <b>al-muṣṭ</b> “comb”	شانه <b>šâna</b>	25	الزردية <b>al-zuradiyya</b> <sup>4</sup> “chain mail”	زره <b>zirih</b> “coat of mail”
19	بيته <b>baituhu</b> “its case”	شَانَ دَان <b>šânadân</b> “a comb-case”	26	الازار <b>al-azrâr</b> “buttons”	كوز كره <b>gauz girih</b> “ornamental button”
20	الملعقة <b>al-mil‘aqa</b> “spoon”	جمجه <b>čumča</b> “a spoon, ladle”	27	الجوشان <b>al-jawšân</b> “coat of mail”	مثله <b>miṭluhu</b> “like it”
21	الخف <b>al-ḥuff</b> “shoe, slipper”	موزه <b>mûza</b> “a boot”	28	الخوذة <b>al-ḥûḍa</b> “helmet”	مطله <b>miṭluhu</b> “like it”
22	والي نصف الساق <b>wa ilâ niṣf</b> <b>il-sâq</b> “and to the middle of the shank, leg”	سر موزه <b>sar-mûza</b> “hose worn over boots gaiters”	29	الرمح <b>al-rumḥ</b> “lance”	نيزه <b>nîza</b> “short spear”

<sup>1</sup> Ms. has سرموزة. Cf. preceding Pers. term (Steingass, 678) and Dozy, I, 650, noting also the forms *sarmûj*, *sarmûja*, *sarmûz*, *sarmûza* “espece de guêtre, de sandale, ou de mule, qu'on chausse par-dessus la botte”.

<sup>2</sup> Cf. *nâḥungîr*.

<sup>3</sup> Redhouse, 2047.

<sup>4</sup> Cf. *zarad* “chain mail, coat of mail” and Dozy, I, 584-5 cf. *zrd*, II, “faire avale, armer de mailles, mailler, cuirasser.”

197—*col.A*

	ARABIC	PERSIAN	TURKIC	GREEK	ARMENIAN
1	الاقرع <b>al-aqra<sup>c</sup></b> “bald”	كل <b>kal</b>	طاز <b>ṭaz<sup>1</sup></b>	ليكوس <b>likos</b> “scald-head”	کوند <b>gund</b>
2	الابرص <b>al-abraṣ</b> “leprous; leper”	بیش <b>pîs</b> “leprosy”	آلا <b>ala</b> “leper”	بريستکتوس <b>*peristiktos</b> “dappled, spotted”	بیساک <b>bisak<sup>2</sup></b> “dappled”
3	المجذم* <b>al-majdam<sup>5</sup></b> “mutilated (from leprosy)”	وئد ? ?	ارن ائکلا <sup>3</sup> ? ?	*لفياز <sup>4</sup> مينوس <b>*luviyaz- menos</b> “mutilated”	کوتي <b>koti</b>
4	المجنون <b>al-majnûn</b> “possessed; insane”	ديوانه <b>dîwâna</b> “insane, mad”	دالو <b>delü</b>	ديمونيارس <b>demoniyaris</b>	حمار <b>ḥamar</b>
5	البازي <b>al-bâzî</b> “falcon”	باز <b>bâz</b>	طغن <b>ṭoġan</b>	يراكن <b>yerakin</b>	بازا <b>baza</b>

<sup>1</sup> Old Osm. *ṭaz* and *daz*, cf. *TS*, II, 1031.

<sup>2</sup> Or *bisag*.

<sup>3</sup> Marginal note : جـولاق : *čolaq* “having one arm missing.” The ارن ائکلا may be corrected to : ارن انکلی : *örün engilörün öngli* “white colored” of complexion (see Clauson, *ED*, 185), a reference to the skin changes of lepers.

<sup>4</sup> Or *loviyazmenos*, ms. : بکلمعوس : recte ? *pikilomorfos* ? \*ποικιλο-μορφος ?

<sup>5</sup> Cf. lit. “hospital for lepers.” Cf. *ajdam* “mutilated (from having an arm, a hand, etc. cut off); leprous; leper.” The partially effaced form may also be read as المجذوم *al-majdûm* “leprous, leper.” Cf. also *mujdam* “lepreux” (Dozy, I, 179).



6	الباز الاشهب <b>al-bâz</b> <b>al-ašhab</b> “white-grey falcon”	باز سبید <b>bâz-i sapîd</b>	اق طغن* <b>aq toğan</b>	اسبرون یراکن <b>aspron</b> <b>yerakin</b>	سبیداک بازا <b>spidak baza<sup>1</sup></b>
7	الصقر <b>al-saqr</b> “saker, falcon, hawk”	سقر <b>saqr</b>	جغري <b>čagrı</b>	فلکن <b>falkonin</b>	شهینیک* <b>šahenik</b>
8	الباشق <b>al-bâšaq</b> “sparrow hawk”	باشه <b>bâša</b>	قرغو <b>qargu</b>	ایکسفتیرون <b>eksefteron</b>	فرزناک <b>varžnag</b>
9	الکركي <b>al-kurkî</b> “crane”	کُلُنک <b>kulang</b>	ترنه <b>turna</b>	ییرانوس <b>yeranos</b>	کرونک <b>grung</b>
10	النسر <b>al-nasr</b> “eagle”	کركس <b>kargas</b> “a vulture; the eagle”	قراقش <b>qaraquš</b> “eagle”	ایتوس <b>ayetos</b> “eagle”	انگ <b>angə<sup>2</sup></b> “vulture”
11	الصقب <b>al-šaqab</b> “partridge”	کبک <b>kabg</b>	ککک <b>keklik</b>	بیردیکي <b>perdiki<sup>3</sup></b>	*ککاف <b>*gakaw</b>

<sup>1</sup> Or *spidag baza*.<sup>2</sup> Or *ankg/angg*.<sup>3</sup> Perhaps to be read as : *بیردیکن perdikin*.

12	الدجاج al-dajāj “chickens; fowl, hen”	مرغ خانه murğ-i hâna “a domestic fowl”	دقق daquq <sup>1</sup> “fowl”	اورنيثين ornitîn “hen”	هاف haw
13	الديك al-dîk “cock”	خروس ḥurûs	طاووق tavuq <sup>2</sup>	*بيتينوس *petin(os) <sup>3</sup>	*اورزاك اكفوغ *orzak <sup>4</sup> akğog
14	العصفور al-ʿuṣfûr “sparrow”	*كُنْجَشَك gunjîk	سبجك sibčik <sup>5</sup>	ستروثا struṭa	*جَنْجُوك jnĵguk
15	الاوز al-iwazz <sup>6</sup> “goose”	مرغ ابي murğ-âbî “an aquatic bird, waterfowl”	اردك ördek ↓ “duck”	نسارين nisarin ↓ “duckling”	ساک sak “goose”
16	البط al-baṭṭ “duck”	بط baṭṭ	قاز qaz ↑ “goose”	ينارين yinarin ↑ “gosling”	بات pat “duck”
17	ابولحديج abuʿl-ḥudaij “stork”	لقلق laqlaq	جارك ? “?”	بيلرغوس pelargos	هريكيل hərakil <sup>7</sup>

<sup>1</sup> Noted as “Turkmânî” in Houtsma, *TAG*, 10 : *dağıq*.

<sup>2</sup> < Old Turk. *tağıu* “fowl, cock or hen.” Cf. *daquq* above. It is the standard form (*tavuq*) in Osm., cf. also Azeri *toyug*, Trkm. *tovuq*. See Clauson, *ED*, 468.

<sup>3</sup> Ms. : بنتيل

<sup>4</sup> Or *orcak/orcag*.

<sup>5</sup> Cf. Middle Qıpçaq (Toparlı, *Kıpçak Türkçesi Sözl.*, 60) *çipčiq*, *çipçaq*, Tatar *çipčiq*, Başk. *sıpsıq/säpsik* “sparrow.”

<sup>6</sup> Marginal note: *huwa al-baṭṭ* “it is the duck,” hence the confusion in the Turkic and Greek entries.

<sup>7</sup> Or *harekil*.

18	الخطاف <b>al-ḥuṭṭâf</b> “swift, a variety of swallow”	برستك <b>piristuk</b> “a swallow”	قرلوج <b>qarlavuč</b> <sup>2</sup>	ييلدونى <b>yelidoni</b> <sup>3</sup>	سسيزن <b>dzidzarn</b>
19	الحمام <b>al-ḥamâm</b> “dove, pigeon”	كبوتر <b>kabûtar</b>	كوكرجن* <b>kügerčîn</b>	بيرسترين <b>peristerin</b>	انغني <b>ängni</b>
20	الغراب <b>al-ğurâb</b> “crow”	كلاغ <b>kulâğ</b>	قرغا <b>qarğa</b>	كرونا <b>kuruna</b>	اكراڤ <b>akraw</b>
21	العقّوق <b>al-‘aq‘aq</b> “magpie”	عقّوق <b>‘aq‘aq</b>	سقسغان <b>saqsagan</b>	اسئرشا ?	*نزيغ <b>andzeg</b>
22	الدراج <b>al-durrâj</b> “francolin”	دراج <b>durrâj</b> “the fran- colin”	سغلن <b>süğlin</b> “pheasant”	تايي نارين <b>tayinarin</b> “francolin”	تراج <b>traj</b> “francolin, sand grouse”
23	الطيھوج <b>al-ṭaihûj</b> “a small kind of partridge”	تھو <b>tiḥû</b> “a bird smaller than a partridge, a quail”	ككلک <b>keklik</b> “partridge”	[***] <sup>4</sup> ?	سلام <b>salam</b> “hazel- grouse”

<sup>1</sup> Marginal note : شَبُّو.

<sup>2</sup> Old Turk. *qarğılaç*, *qarlığač*, cf. Qıpčaq *qarlawuč* (*al-İdrâk*, 70), Old Osm. *qarlağuç* (Clauson, *ED*, 657).

<sup>3</sup> Or ييلدونن *yelidonin*.

<sup>4</sup> None of the familiar terms is in evidence here, cf. πέρδικα, περδίκι, ὄρτυξ, ὀρτύκι, μελεαγρίς, λειβαδοπέρδικα, ταγηνάρι etc.

24	القطاة al-qaṭāh “sand grouse”	نسك [***] nusak, ? “a kind of bird,” ?	*بغرلق bağırdaq <sup>1</sup>	*كسلوبيردكا *ksiloperdika	كاركير karkyr ?
25	العقاب al-‘uqāb “black eagle, sea eagle”	عقاب ‘uqāb	قرقش qaraquš	ايتوس ayetos	ارسيڤ arciw
26	واحد wāḥid “one”	يك <sup>2</sup> yak	بیر bir	اينان enan	مينك <sup>3</sup> menk
27	اثنان iṭnānī “two”	دو dû	اكي iki	ديو diyo	ايركوك erguk
28	ثلاثة talâṭa “three”	سئه sih	اوج üç	تريا triya	ايريك erek
29	اربعة arba‘a “four”	چار čahâr	تورت tört	تيسيرا tesera	جورس čors
30	خمسة ḥamsa “five”	بنج panj	بيش biš	بيندع pende	نينك hing
31	ستة sitta “six”	شَشْ šaš	التي altı	ايكس eks	فيس vec

<sup>1</sup> Clauson, *ED*, 310.

<sup>2</sup> Ms. has : يكي “one, somebody, a certain one; the one”

<sup>3</sup> Or *meng*.

197—col.B

1	سبعة sab <sup>°</sup> a “seven”	هفت haft	*يتي yeti	افتا efta	توتن yotn
2	ثمانية tamâniyya “eight”	هشت hašt	سكز sekiz	*اوختو *oḥto	اوت ut
3	تسعة tis <sup>°</sup> a “nine”	نُه nuh	تقز toquz	اينيا eniya <sup>1</sup>	اينن inn <sup>1</sup>
4	عشرة ‘ašara “ten”	ده dah	اون on	ديكا deka	طاسن ṭasn <sup>2</sup>
5	احد عشر aḥada ‘ašara “eleven”	يازده yâzdah	*اون بير *on bir	اين ديك endeke	طاسن مينك ṭasun menk
6	اثني عشر itnâ ‘ašara “twelve”	دوازده duvâzdah	اون اكي on iki	دوديك dodeka	طاسني فيركوك ṭasni werguk
7	ثلاثة عشر talâtata ‘ašara “thirteen”	سيزده sîzdah	اون اوج on üç	ديكاتريا dekatriya	طاسنو فيروك ṭasnu weruk

<sup>1</sup> Or eneya.<sup>2</sup> This form and succeeding derivatives from it may also be read as *dasun* etc.

8	اربعة عشر <b>arba<sup>c</sup>ata</b> <b><sup>c</sup>ašara</b> “fourteen”	چهارده <b>čahârdah</b>	اون دورد <b>on dörd</b>	ديكاتسيرا <b>dekatesera</b>	طاسنو جورس <b>taşnu</b> <b>čors</b>
9	خمسة عشر <b>hamsata</b> <b><sup>c</sup>ašara</b> “fifteen”	بانزده <b>pânzdah</b>	اون بيش <b>on biš</b>	ديكابيندي <b>dekapende</b>	طاسنو هينك <b>taşnu</b> <b>hing</b>
10	سنة عشر <b>sittata</b> <b><sup>c</sup>ašara</b> “sixteen”	شانزده <b>šânzdah</b>	اون التي <b>on altı</b>	ديكا ايكس <b>deka eks</b>	طاسنو فيس <b>taşnu</b> <b>wec</b>
11	سبعة عشر <b>sab<sup>c</sup>ata</b> <b><sup>c</sup>ašara</b> “seventeen”	هفده <b>hafdah</b>	اون يتي <b>on yeti</b>	ديكا افتا <b>deka ehta</b>	طاسنو يوك* <b>taşnu</b> <b>yok<sup>1</sup></b>
12	ثمانية عشر <b>ṭamâniyyata</b> <b><sup>c</sup>ašara</b> “eighteen”	هژده <b>haždah<sup>2</sup></b>	اون سكز <b>on sekiz</b>	*دكا اوختو <b>*deka ohto</b>	طاسنو اوت* <b>taşnu ut<sup>3</sup></b>
13	تسعة عشر <b>tis<sup>c</sup>ata</b> <b><sup>c</sup>ašara</b> “nineteen”	نوزده <b>nûzdah</b>	اون تقز <b>on toquz</b>	ديكانيا <b>dekaniya</b>	طاسنواين* <b>taşnu in<sup>4</sup></b>

<sup>1</sup> Ms : طاسني فيوك *taşni w̄yok*.

<sup>2</sup> Ms. has : هژده *hiždah* to which a ج has been overwritten producing : هج ده which is, perhaps to be vocalized as hijdah, i.e. *hiždah*.

<sup>3</sup> Or *dasnu ut*. The Ms. has : طاسني فوت *taşni wot*.

<sup>4</sup> Or *dasnu in*. The Ms. has : طاسني فين *taşni win*.

14	عشرون ‘iṣrûna “twenty”	بیست bist	یکرمی yigirmi	ایکوس ikos(i)	کسان ksan
15	ثلثون talâtûna “thirty”	سی sî	اطز oṭuz	تریندا trenda	ایرسون eresun
16	اربعون arba‘ûna “forty”	چهل čihil	قرق qırq	سرندہ sarandah	کارسون karsun
17	خمسون ḥamsûna “fifty”	پنجاه panjâh	الی elli	بیندیندا pendinda	ایسون isun
18	ستون sittûna “sixty”	شصت šaṣt	التمش altmış	ایکسیندا eksinda	فتسون wətsun
19	سبعون sab‘ûna “seventy”	هفتاد haftâd	یتمش yetmiş	ایفدمیندا evdominda	ایتناسون ətnasun
20	ثمانون tamânûna “eighty”	هشتاد haštâd	سکزن sekzen	*اوغدویندا *oğdoyinda	اتسون ətsun
21	تسعون tis‘ûna “ninety”	نود navad	تقزن toqzan	اینی نندا eneninda	اینسون *insun
22	مائة mi’a “one hundred”	صد ṣad	یوز yüz	ایکاتون ekaton	هرویر* həruyr <sup>1</sup>

<sup>1</sup> Or *haruyr*, see ms. : هروشن.

23	مايتان <b>mi'atân</b> "two hundred"	دوصد <b>duşad</b>	اكي يوز <b>iki yüz</b>	دياكوسيا <b>diyakosiya</b>	ايركروير* <b>erkeruyr</b> <sup>1</sup>
24	ثلثماية <b>talâtu</b> <b>mi'atin</b> "three hundred"	سيصد <b>sîşad</b>	اوج يوز <b>üç yüz</b>	*ترياكوسيا <b>*triyakosiya</b>	ايركهروير* <b>erkhruyr</b>
25	اربعمائة <b>arba'û</b> <b>mi'atin</b> "four hundred"	جہارصد <b>čihârşad</b> <sup>2</sup>	تورت يوز <b>tört yüz</b>	تيتراكوسيا <b>tetrakosiya</b>	جورك هروير* <b>čork hruyr</b>
26	خمس مائة <b>ḥamsu</b> <b>mi'atin</b> "five hundred"	بانصد <b>pânşad</b>	بیش يوز <b>biş yüz</b>	بينداكوسيا <b>pendakosiya</b>	هينك هروير* <b>hing hruyr</b>
27	ستمائة <b>sittu mi'atin</b> "six hundred"	ششصد <b>šašşad</b>	التي يوز <b>altı yüz</b>	ايساكوسيا <b>eksakosiya</b>	فيس هروير* <b>wec hruyr</b>

<sup>1</sup> Or *ergeruyr*, cf. ms. : ائرلروئن.

<sup>2</sup> Vocalized thus, rather than the standard *čahârşad*.



28	سبعماية sab <sup>c</sup> u mi <sup>3</sup> atin “seven hundred”	هفصد hafşad <sup>1</sup>	يتي يوز yeti yüz	ايفتاكوسيا eftakosiya	يوتن هروير* yotn hruyr
29	ثمان ماني tamânî mi <sup>3</sup> atin “eight hundred”	هشصد haşad <sup>2</sup>	سكز يوز sekiz yüz	اوختاكوسيا ohtakosiya	اوت هروير* ut hruyr
30	تسعماية tis <sup>c</sup> u mi <sup>3</sup> atin “nine hundred”	نهصد nuşad	توقزيوز toquz yüz	كوسيا ***kosiya <sup>3</sup>	اينن هروير* inn hruyr
31	الف alf “one thousand”	هزار hazâr	بنك bing	ييليا yiliya	هزار hazar <sup>4</sup>
32	الف الف alfu alfin “a thou- sand thousand, million”	هزار هزار hazâr hazâr	بنك بنك bing bing	ييلياس ييليا[س] yiliyas yiliyades	هزار هزار hazar hazar <sup>5</sup>

<sup>1</sup> For *haft şad*.<sup>2</sup> For *haşt şad*.<sup>3</sup> For *eniyakosiya*.<sup>4</sup> Or *hazar*.<sup>5</sup> Or *hazar hazar*.

## 197—col.C

ARABIC	PERSIAN		الفرج al-sarj “saddle”	زين zîn
1 الفيف al-saif “sword”	شمشير šamsîr			
2 المعوج mu‘wajj “crooked, bent”	فاكورى fâkwry ?	9	القربوس al-qarabûs “pommel of a saddle”	بيشانى زين pîšânî-yi zîn “front, brow of saddle”
3 القوس al-qaus “bow”	كمان kamân	10	الموخر al-mu‘ħar “back part of the saddle”	*بشت زين *pušt-i zîn
4 النشاب al-nuššâb “arrows”	تير* tîr “arrow”	11	الميثرة al-mîṭara “saddle cloth”	مثله miṭluhu “like it”
5 النصل al-naṣl “arrow head”	بيكام paikâm <sup>1</sup>	12	المرشحة al-miršaha “cloth placed beneath saddle”	*نمد زين *namad-zîn
6 التيركاش al-tîrkâš “quiver”	مثله miṭluhû	13	البدادين al-bidâdayn “the saddle- cloths”	جناح janâh <sup>2</sup> “covering of the saddle”
7 البيرق al-bairaq “banner, flag” <sup>4</sup>	نُدرفه* ? <sup>3</sup>	14	الحزام al-ħizâm “belt, girth, girdle”	نوار زين navâr-i zîn “saddle-belt”
8 الوتر al-watar “bowstring”	زه zîh	15		

<sup>1</sup> For *paikân*. “point of a spear or arrow.”<sup>2</sup> = \**jana/juna*.<sup>3</sup> Perhaps درفش “a standard, ensign, colours, banner.”<sup>4</sup> < Turkic, see (Clauson, *ED*, 307, Eren, 44-45).

16	الحلقة <b>al-ḥalqa</b> “ring, round clamp, buckle”	مثله <b>miṭluhu</b> “like it”	24	بركسطوان <b>bargustuwân</b> “horse armor” <sup>1</sup>	مثله <b>miṭluhu</b> “like it”
17	السير <b>al-sair</b> “(leather) belt, girth”	دوال <b>duvâl</b> “a stirrup of leather”	25	الرقبة <b>al-raqaba</b> “neck”	گردن <b>gardan</b>
18	اللسب <b>al-lasb</b> “whip”	*تازيانه <sup>2</sup> <b>*tâziyâna</b>	26	المراة <b>al-mir<sup>3</sup>ah</b> “mirror”	اينه <b>âyina</b>
19	الدبوس <b>al-dabbûs</b> “mace”	كرز* <b>gurz</b>	27	[***] ? ?	[***] ? ?
20	الركاب <b>al-rikâb</b> “stirrup”	مثله <b>miṭluhu</b> “like it”	28	الشكال <b>al-šikâl</b> “fetter”	مثله <b>miṭluhu</b> “like it”
21	اللجام <b>al-lijâm</b> “bridle, rein”	لغام <b>ligâm</b>	29	الشبح <b>al-šabḥ</b> “*fetter” <sup>3</sup>	باى بند <b>pây-band</b> “a fetter”
22	العنان <b>al-‘inân</b> “reins, bridle”	افسار <b>afsâr</b> “a headstall”	30	النعل <b>al-na‘l</b> “horse-shoe”	مثله <b>miṭluhu</b> “like it”
23	الكبش <b>al-kabš</b> “battering ram”	مثله <b>miṭluhu</b> “like it”	31	المسمار <b>al-mismâr</b> “nail”	ميخ <b>mîḥ</b>
			32	يصطبل <b>iṣṭabl</b> “stable”	مثله <b>miṭluhu</b>

<sup>1</sup> Steingass, 178.<sup>2</sup> Ms. ثارنزل.<sup>3</sup> Cf. *šabḥa* “ring lined with felt to tie horse by.”

198—*col.A*

	ARABIC	PERSIAN	TURKIC	MONGOL
1	الله <b>Allâh</b> “God”	خدای <b>ḥudây</b>	تنغری <b>tangrı</b>	تنگری <b>tengri</b>
2	الابد والدائم <b>al-abad wa'l- dâ'im</b> “the eternal and everlasting”	همیشه <b>hamiša</b>	بار <b>bar</b>	*منکی <b>*möngke</b>
3	الرسول <b>al-rasûl</b> “messenger” (i.e. the Prophet)	فرستاده <b>firištâda</b> “apostle”	یلواج <b>yalavač</b> “prophet” <sup>1</sup>	ایلجی <b>elči</b> “messenger, apostle”
4	الملك <b>al-malak</b> “angel”	*فرشته وقیل الملك <b>*firišta wa qîla al-malak</b> “angel,” <i>malak</i> is (also) said”	*برشته وقیل الملك <b>pirište wa qîla al-malak</b> <sup>2</sup> “angel,” <i>malak</i> is (also) said”	ایلجی <b>elči</b>
5	الشيطان <b>al-šayṭân</b> “the Devil”	دیو <b>dîv</b>	دیو <b>dîv</b>	باروی <b>barui</b> “angel” ↑
6	السماء <b>al-samâ</b> “sky, heaven”	آسمان <b>asmân</b>	كلک <b>kaḍalika</b> “the same”	ایلیه <b>eliye</b> “the Devil” ↑

<sup>1</sup> A term of probable Iranian origin denoting, like the Arabic, both “messenger” and “prophet of God” (see Clauson, *ED*, 921).

<sup>2</sup> There is contamination of lines 4-5. Neither of these terms is Turkic, but are clearly taken from Persian and Arabic respectively.

7	الشمس al-šams “sun”	افتاب âftâb	كن kün	كوك kök “sky heavens” ↑
8	القمر والشهر al-qamar wa’l- šahr “moon and month”	ماه mâh	اي ay	ناران naran “sun” ↑
9	الهلال al-hilâl “new moon, crescent”	ماه نو mâh-i nau “new moon, new month”	ينكي آي yengi ay “new moon”	ساره sara “moon” ↑
10	البدر al-badr “full moon”	ماه شب چهارده mâh-i šab-i čahârdah “the moon of the fourteenth night”	تولو آي tolu ay “full moon”	سني سره sini sara “new moon” ↑
11	كوكب الصبح kawkab al-subḥ “morning star”	ستاره روشن* sitâra-i raušan	*يولدوز [***] yulduz <sup>1</sup> ?	دورون سره dürün sara “full moon” ↑
12	البرق al-barq “lightning”	درخش daraxš	الدرم ıldırım	جولين čolban “morning star” ↑
13	الريح al-rîḥ “wind”	باد bâd	ييل yil	قال جقربه qal čaqirba “it lightens” ↑
14	الغمام al-ğamâm “clouds”	ابر abr	بُلُط buluṭ	كي kei “wind” ↑

<sup>1</sup> Perhaps a corruption for : تنك يولدوز *tang yulduz*. Although, in this case, some variant of *čolpan/čoban yulduzi* would be expected. Cf. the Mongol column.

15	الغيث <b>al-ğait</b> “rain”	بارام <b>bârân</b>	يغمور <b>yāğmur</b>	اويلان <b>eüilen</b> <sup>1</sup> “clouds”	↑
16	الثلج <b>al-ṭalj</b> “snow”	برف <b>barf</b>	قار <b>qar</b>	قري <b>qurâ</b> “rain”	↑
17	البرد <b>al-barad</b> “hail”	تكرک <b>tagarg</b>	تولوچق <b>tolučaq</b>	جاسون <b>časun</b> “snow”	↑
18	النوان* <sup>2</sup> <b>al-nûʾân</b>  “tempest, storm, gale, hurricane”	دمه <b>dama</b>  “wind and snow”	بري وپرغان <b>*burî</b> <b>wa burağan</b> “tempest” and “whirl- wind”	مندور <b>möndür</b>  “hail”	↑
19	الندی <b>al-nadâ</b> “dew”	شب نم <b>şab-nam</b>	*جيك [***] <b>čik</b> <sup>4</sup> ? “dew, ?”	براون <b>boraun</b> “snow-storm, blizzard”	↑
20	الجلد <b>al-jalîd</b> “ice”	يخ <b>yah</b>	بوز <b>buz</b>	سودرين <b>seüderin</b> “dew”	↑
21	السيل <b>al-sail</b> “flood, torrent”	سيل <b>sail</b>	سيل <b>seyl</b>	*مولسون <b>mölsün</b> “ice”	↑

<sup>1</sup> Foreülen.

<sup>2</sup> Ms. النوك.

<sup>3</sup> Perhaps برون *buran*, see Redhouse, 393, *buran*, *burağan* “A whirlwind, an eddying tempest of wind, rain or snow.”

<sup>4</sup> Or *çig* (Clauson, *ED*, 413, Toparlı, *Kıpçak Türkçesi Sözl.*, 59, 60.

22	الزلازة <b>al-zalzala</b> “earthquake”	لرزانیدن وجنبانیدن <b>larzânîdan</b> <b>jumbânîdan</b> “to make tremble,” “to cause to shake”	يیر تتریمق <b>yir titremaq</b> “earthquake”	اویر <b>üyer</b> ↑ “inundation, flood”
23	الظل <b>al-ẓill</b> “shadow, shade”	سایه <b>sâya</b>	کولیکه <b>kölige</b>	قجر کدلم* <b>qajar</b> <b>ködelem</b> ↑ “the earth is shaking”
24	الضو <b>al-ḍau</b> “light”	روشانی <b>raušanî</b>	ایدین* <b>aydın</b>	سیودر <b>seüder</b> ↑ “shadow, shade”
25	الظلمة <b>al-ẓulma</b> “darkness”	تاریکی <b>târîkî</b>	قرانغو <b>qarangû</b>	ککان <b>gegên</b> ↑ “light”
26	الملك <b>al-malik</b> “the king”	بادشاه کذلک وقیل الملك <b>pâd-šâh kadâlika</b> <b>wa qîla al-malik</b> “similarly <i>pâd-šâh</i> , <i>al-malik</i> is (also) said”	بادشاه <b>pâdišâh</b>	بران* <b>barân</b> <sup>1</sup> ↑ “darkness”
27	الامیر <b>al-amîr</b> “the prince”	میر <b>mîr</b>	بک <b>beg</b>	قان <b>qaʿan</b> ↑ “the emperor”

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<sup>1</sup> Ms. : ثرنف

28	امير البلد <b>amîr al-balad</b> “mayor”	شحنة <b>šahna</b> “a viceroy; a prefect, mayor”	بسحاق <sup>1</sup> <b>basçaq</b> “mayor”	نوين <b>noyin</b> “the prince” ↑
29	السيدة <b>al-sayyida</b> “princess”	خاتون ايضا <b>ḡâtûn aiḡan</b> “also <i>ḡâtûn</i> ”	خاتون <b>ḡatun</b> “lady, queen” <sup>2</sup>	داروغا <b>daruḡa</b> “mayor” ↑
30	امر الملك <b>amr al-malik</b> “order of the king”	فرمان <b>fîrmân</b>	ياسا <b>yasa</b>	قاتون* <b>qatun</b> “queen” ↑
31	كتابة <b>kitâba</b> “writing, record”	مسال <b>misâl</b> “royal mandate”	يرليغ <b>yarliḡ</b> “(royal) command”	جساق <b>jasaq</b> “order (of the emperor)” <sup>3</sup> ↑

198—col.B

1	السلحي <b>al-silâḡi</b> “man at arms”	سلاحدار <b>silâḡ-dâr</b> “sword-bearer”	كيشي <b>kiši</b> “man, person, human being” <sup>4</sup>	قورجي <b>qorči</b> “armor-bearer”
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<sup>1</sup> More commonly *basqaq*. In the Mongol administration, this was a term for a tax-collector. In the *Codex Cumanicus*, however, it is noted as meaning “Bürgermeister, Gouverneur, ‘rector’” (Grønbech, *KWb*, 52).

<sup>2</sup> See Clauson, *ED*, 602-603.

<sup>3</sup> Presumably, the missing Mongol term was *jarliḡ* جرليغ.

<sup>4</sup> Clauson, *ED*, 752-3. This could be a corruption of *kešig*, the “personal bodyguard” of the Činggisid rulers, see T. Allsen, *Mongol Imperialism. The Policies of the Grand Qan Möngke in China, Russia, and the Islamic Lands, 1251-1259* (Berkeley, 1987), 99-100. On the various positions (e.g. *qorčin* “quiver-bearer,” etc.), see D.M. Farquhar, *The Government of China under Mongolian Rule* (Stuttgart, 1990), 245-246. On the term, see P. Pelliot, “Notes sur le Turkestan de M. W. Barthold,” *T’oung-Pao*, (1930), pp.28-31 and Doerfer, *TMEN*, I, 467-472.



2	الساقى <b>al-sâqî</b> “cupbearer”	كاسه دار <b>kâsa-dâr</b>	اياق تتغجي <b>ayaq tutuğči</b>	اياق جي <b>ayaqači</b>
3	الشرابي <b>al-šarâbî</b> “wine-server”	شرابدار <b>šarâb-dâr</b>	بادر جي <b>badırçı</b>	ايداجي <b>idêçi</b> “officer in charge of food”
4	الترجمان <b>al-turjumân</b> “translator”	زباندار <b>zabân-dâr</b>	تل بلكان <b>til bilgen</b>	كلماجي <b>kelemeçi</b> “interpreter”
5	راعى الخيل <b>râ‘i al-ḥail</b> “keeper of the horses”	كله بان <b>gala-bân</b> “pastor, shepherd, keeper”	تتغجي <b>tutuğči</b>	ادونجي <sup>1</sup> <b>adunçi</b> “keeper of the horses”
6	البواب <b>al-bawwâb</b> “gatekeeper”	دربان <b>dar-bân</b>	قبوجي <b>qapuji</b>	اودا جي <b>eüdeçi</b>
7	مظلة راسه <b>mizalla rasuhu</b> “an umbrella, par- asol; its head”	*جتر ايشا <b>čatır aïdan</b> “also <i>čatır</i> ”	جتر <b>čatır</b> “umbrella, tent”	سكر <b>sikür</b> “parasol”
8	الرعية <b>al-ra‘îya</b> “subjects”	قلانده <b>qalândih</b>	قلانليغ* <b>qalanlıg</b>	اينا كون* <b>ene kün</b> “this person”
9	الانسان والبدن <b>al-insân wa‘l badan</b> “man” and “body”	تَن <b>tan</b> “body; person the whole man”	كشي <b>kiši</b> “person”	هرن كشي <b>haran; kiši</b> “person; person”

<sup>1</sup> Ms. : perhaps for ادونجي *adu‘uči*, cf. *aduğuči* (Lessing, 11).

10	الرجل <b>al-rajul</b> “man”	مرد <b>mard</b>	ار <sup>1</sup> <b>er<sup>1</sup></b>	ايره <b>ere</b>
11	المرأة <b>al-mar<sup>a</sup>a</b> “woman”	زَن <b>zan</b>	أبجي <b>epči</b>	ايمه <b>eme</b>
12	القامة <b>al-qâma</b> “stature”	بالا <b>bâlâ</b>	بويي <b>boyı</b>	بيّا <b>beye</b> “body, stature”
13	الراس <b>al-ra<sup>s</sup>s</b> “head”	سر <b>sar</b>	باش <b>baş</b>	تيركون <b>tergün</b>
14	وسطه <b>wasatuhu</b> “its crown”	ميان سر <b>mîyân-sar</b>	باش تباسي* <b>baş tepesi</b>	هوري <b>horai</b> “crown of the head”
15	الشعر <b>al-ša<sup>c</sup>r</b> “hair”	موي <b>mûy</b>	سج <b>saç</b>	هوسون <b>hüsün</b>
16	الناصية <b>al-nâşiya</b> “forelock”	موي بيشاني* <b>mûy-pîşânî</b>	بورچاك* <b>börçek</b>	كاكول <b>kêkül</b>
17	الجبهة <b>al-jabha</b> “forehead”	بيشاني <b>pîşânî</b>	الين <b>alın</b>	منقلاي <b>manqlai</b>
18	الحاجب <b>al-hâjib</b> “eyebrow”	ابروي <b>abrûy</b>	قاش <b>qaş</b>	هنسقه <b>hanisqa</b>

<sup>1</sup> Or *ir*.

19	الهدب al-hudb “eyelash”	مژه <sup>1</sup> muža “the eye-lashes”	كيربيك kirpik	سربون sorbun
20	الباصرة al-bâṣira “eye”	جشم čašm	كوز köz	ميدون nidün
21	الوجه al-wajh “face”	روي rûy	يوز yüz	نيغور niğur
22	الخد وجنة al-ḥadd, wajna “cheek, cheek”	رخ ruḥ	ينغاق yangaq	ارتون eriün “jaw”
23	الliche al-liḥya “beard”	ريش* rîš	كذلك kaḍalika “the same” (= saqal)	سقل saqal “beard”
24	الشارب al-šârib “mustache”	بروت burût	بيغ biyg	سربسون sarbison
25	الانف al-anf “nose”	*بيني bîni	برون burun	قبر qabar
26	الشفة al-šafa “lip”	لب <sup>2</sup> lab	ايرني ايرن توتق irni irin tutaq <sup>3</sup>	هرل hürül

<sup>1</sup> Ms. vocalizes it as : مژه : *miža*.

<sup>2</sup> Another entry is illegible although it may well be only another attempt at writing the word given here.

<sup>3</sup> There are two words here : *irni* (“his/her lip”)/*irin* and *tutaq*, see Clauson, *ED*, 232-233.

27	الفم <b>al-famm</b> “mouth”	دهان <b>dahân</b>	اغز <b>ağız</b>	امان <b>aman</b>
28	الضرس <b>al-ḍirs</b> “molar tooth”	دندان <b>dandân</b> “tooth”	تیش <b>tiš</b>	شدون <b>šidün</b>
29	اللسان <b>al-lisân</b> “tongue”	زبان <b>zubân</b>	تل <b>tîl</b>	کلان <b>kelen</b>
30	الحنك <b>al-ḥanak</b> “palate”	كام <b>gâm</b>	مايکس ?	تنغلاي <b>taṅlai</b>
31	الذقن <b>al-ḍaqan</b> “chin”	زنخدان <b>zanaḥdân</b>	انکاک* <b>engek</b>	ایرون <b>erün</b>

198—*col. C*

1	الاذن <b>al-uḍun</b> “ear”	کوش <b>gûš</b>	قولاق <b>qulaq</b>	جکین <b>čikin</b>
2	الصماح <b>al-šimâḥ</b> “auditory meatus”	سوراخ کوش <b>sûrâḥ-i gûš</b> “orifice of the ear”	قولا <b>qula (?)</b>	نوکن <b>nüken</b>
3	القذال <b>al-qadâl</b> “occiput”	بیش سر <b>pîš-i sar</b>	باش ارتسی* <b>baş artısı</b>	کجکه <b>gejige</b>
4	الحلق <b>al-ḥalq</b> “throat”	گُلُو <b>gulû</b>	بغوز <b>boğuz</b>	قولاي <b>qôlai</b>

5	الرقبة <b>al-raqaba</b> “neck”	گردن <b>gardan</b>	بوين <b>boyun</b>	كوجُونُ <b>küjün</b>
6	راس الكتف <b>ra’s al-katif</b> “top of the shoulder (blade)”	سر شانه <b>sar-i šâna</b> “top of the shoulder-blade”	اكني اكين <b>egni, ėgin</b> “his shoulder,” “shoulder”	ايكام <b>egem</b> “shoulder”
7	الكتف <b>al-katif</b> “shoulder- blade”	شانه <b>šâna</b> “the shoulder- blade”	يغرين <b>yağrın</b> “shoulder- blade”	دالو* <b>dâlu</b> “the shoulder- blade”
8	الابط <b>al-ibt</b> “armpit”	بغل <b>bağal</b>	قللق <b>qoltuq</b>	سُوهُ* <b>suwu</b>
9	اليد <b>al-yad</b> “hand”	دست <b>dast</b>	ايل <b>il<sup>1</sup></b>	قار <b>qar</b>
10	اليد اليمنى <b>āl-yad al-yumnâ</b> “the right hand”	دست راست <b>dast-i râst</b>	ساغ اليك <b>sağ ilig</b> “right-handed”	براون قار <b>baraun qar</b>
11	اليد اليسرى <b>al-yad al-yusrâ</b> “the left hand”	دست چپ <b>dast-i ċap</b>	سول اليك <b>sol ilig</b> “left-handed”	جيون قار <b>jeün qar</b>
12	العُضد <b>al-‘aḏud</b> “upper arm”	بازو <b>bâzû</b> “arm”	بلك <b>bilek</b>	جارباون <b>ċarbaun</b>
13	المرفق <b>al-mirfaq</b> “elbow”	ارنج <b>âranj</b>	ترساک <b>tirsek</b>	تقا <b>toqa</b>

<sup>1</sup> Also *el* and hence also *sağ elig*, *sol elig* below.

14	مفصل اليد والغيرها <b>maḥṣil al-yad wa ġairuhâ</b> “joint of the hand, etc.”	بيوند <b>paivand</b> “a joint”	بغيش <b>baġiṣ</b>	اويا <b>üye</b>
15	راحة اليد <b>râḥat al-yad</b> “palm of the hand”	كف دست <b>kaf-i dast</b>	اياغ <b>ayağ</b>	هلاقان <b>halaqan</b>
16	الاصابع <b>al-aṣâbiʿ</b> “fingers”	انگشت <b>angušt</b> “finger”	برمق <b>barmaq</b>	قرون <b>qurûn</b>
17	الابهام <b>al-ibhâm</b> “thumb”	انگشت بزرگ <b>angušt-i buzurg</b>	باش برمق <b>baš barmaq</b>	اردا قرون <b>urda qurûn</b>
18	السبابة <b>al-sabbâba</b> “index finger”	انگشت كلمه شهادة <b>angušt-i kali- ma-i šihâdat</b> “fore-finger, index”	[***] برمق <b>? barmaq</b>	سو* قرون <b>su qurun</b>
19	الوسطي <b>al-wuṣṭâ</b> “the middle finger”	انگشت میانه <b>angušt-i miyâna</b>	اورتا برمق <b>orta barmaq</b>	دمداغی قرون <b>dumdaği qurûn</b>

<sup>1</sup> Ms. has : قرون

20	البنصر والخنصر <b>al-biṣṣir wa'l- biṣṣir</b> “ring finger” and “little finger”	جارون أكلنج ? <b>kilanj</b> ?, “little finger”	كجيجيك برمق <b>kičijik barmaq</b> “little finger”	اوچكان قرون <b>üčkên qurûn</b> “the little finger”
21	الظفر <b>al-zufur</b> “nail”	ناخن <b>nâḥun</b>	ترناق <b>tırnaq</b>	قمسون <b>qimsûn</b>
22	الصدر <b>al-ṣadr</b> “chest”	سينه <b>sîna</b> “the bosom, breast”	ككوز دوش <b>kögüz, dōš</b> “chest, breast” <sup>2</sup>	اييجكون <b>ebčigün</b>
23	الثدى <b>al-tady</b> “female breast”	بستان <b>pistân</b> “breast, nipple”	امچك <b>emček</b>	كوكه <b>köke</b>
24	البطن <b>al-baṭn</b> “belly”	شکم <b>şikam</b>	قرني قرين <b>qarni, qarın</b>	كهلي <b>kehli</b>
25	السرة <b>al-surra</b> “navel”	باف <b>nâf</b>	كندك <b>kindik</b>	كوسون <b>küisün</b>
26	ما حولها <b>mâ ḥaulahâ</b> “that which is around it (i.e. the navel)”	بيش ناف <b>pîš-i nâf</b> “(what is) in front of the navel”	كنك انكو <b>kindik öngü</b> “what is in front of the navel”	قربنك <b>qarbing</b> “the abdomen”

<sup>1</sup> Ms. : كلوح.

<sup>2</sup> *Kögüz* (Clauson, *ED*, 714) “chest, breast” (for either males or females). *Dōš* (Clauson, *ED*, 558) usually denotes the “upper part of the chest.”

27	قلب الانسان <b>qalb al-insân</b> “human heart”	دل <b>dil</b> “heart”	كونلوكي <b>könlügi</b> <sup>1</sup> “his heart”	دران <b>durân</b>
28	الكبد <b>al-kabid</b> “liver”	جگر <b>jigar</b>	باغير <b>bagır</b>	هيلكي <b>helige</b>
29	المرارة <b>al-marâra</b> “gall, gall bladder”	زهرة <b>zahra</b>	اوت <b>öt</b>	سلوسون* <b>sölüsün</b> “gall”
30	التحال <b>al-tihâl</b> “spleen”	سبرز <b>supurz</b>	تالاق <b>talaq</b>	دليون <b>deliün</b>
31	الرئة <b>al-riʿa</b> “lung”	شُشْ <b>šuš</b>	أوبكا <b>öpke</b>	اوشغي <b>aušgi</b>

<sup>1</sup> Probably for كونكولي *köngüli*.



199—col.A

	ARABIC	PERSIAN	TURKIC	MONGOL
1	الكلية <b>al-kulya</b> “kidney”	گُرْدَا <b>gurda</b>	اوگراک <b>ögrek</b> <sup>1</sup>	بویرا <b>böire</b>
2	الصارین <b>al-mašârîn</b> “intestines”	رُودَه <b>rûda</b> “a gut, an in- testine”	بغارسوق* <b>bağarsuq</b> “entrails” <sup>2</sup>	کساسون <b>gesesün</b>
3	المعا <b>al-mi‘â</b> <sup>3</sup> “gut, intestines”	رُودَه <b>rûda</b>	قزو <b>qazu</b>	قربین* <b>qarbin</b>
4	الشحم <b>al-šahm</b> “fat”	نِی <b>naiy</b>	ایچ یاغی <b>iç yağı</b>	اوکون <b>ökün</b>
5	الالية <b>al-alya</b>  “fat tail (of sheep)”	دنبه <b>dunba</b>	قذوروک قویورق <b>quduruq</b> <sup>3</sup> <b>quyuruq</b>	سیول <b>seül</b>
6	الضلع <b>al-ḍil</b> <sup>c</sup> “rib”	بهُلُو <b>pahlû</b> “the side”	ایاکو <b>eyegü</b> “rib”	قابرغه <b>qabirğa</b> “rib”

<sup>1</sup> This is an unusual form. Old Osm. had *bögrek* (Mod. Osm. *böbrek*) found in most of the medieval Turkic languages, see Clauson, *ED*, 328, Sevortjan, II, 205-207. Middle Qıpçaq (Toparlı, *Kıpçak Türkçesi Sözl.*, 46) has *bögrek*, *bügrek*, *bügrük*, *bükrek*.

<sup>2</sup> In ms. : بگاسوق *bağâsuq*. The form *bağarsuq* is found in Old Ottoman, alongside of *bağırsaq*, see Clauson, *ED*, 319-320.

<sup>3</sup> Ms قذوروک *quduruq*, cf. *aḍaq* below. These are Khwârazmian Turkic or archaic Oğuz or Qıpçaq forms.

7	الوسط <b>al-wasat</b> “waist”	ميان <b>miyân</b>	بيل <b>bil</b>	*نيرغون <b>nirgun</b>
8	الظهر <b>al-zahr</b> “back”	بُشت <b>pušt</b>	ارقا <b>arqa</b>	اوجا <b>uča</b>
9	الذكر <b>al-dakar</b> “penis”	كير <b>kîr</b>	سك <b>sik</b>	اوجقاي <b>öjoqai</b>
10	فرج المرأة <b>farj al-mar’a</b> “pudendum of the female”	كُس <b>kus</b>	ام <b>am</b>	هتكون* <b>hütkün</b>
11	العانة <b>al-‘âna</b> “pubes”	بوي زهار <b>bûy-i zahâr</b>	يمدو <b>yemdü</b>	سورسون <b>süresün</b>
12	الانثيان <b>al-unṭayân</b> “the testicles”	خايكان <b>ḥâyagân<sup>1</sup></b>	قجوقاق تاشاق <b>qoçuqaq<sup>2</sup></b> <b>tašaq</b>	بولدوكة <b>böldöge</b>
13	الاست <b>al-ist</b> “buttocks”	كُن <b>kûn</b> “backside, anus”	كوت <b>köt</b>	بغاغر <b>bağagur</b>
14	الرجل <b>al-rjzl</b> “foot”	باي <b>pây</b>	اذاق اياق <b>adaq, ayaq</b>	*كول <b>köl</b>

<sup>1</sup> Marginal note : ḥâya “testicle.”

<sup>2</sup> This form is uncertain, perhaps قجوتاق \*qoçutaq ?. Middle Qıpçaq (cf. *At-Tuḥfa*, 4b) has قوتااق *qoṭaq* of which this may be a corruption (\*قوتااق).

15	الفخذ <b>al-fahid</b> “thigh”	ران <b>rân</b>	بود <b>bud</b>	بدون شیبو <b>büdün, şibu ?</b>
16	الركبة <b>al-rukba</b> “knee”	زانو <b>zânû</b>	دیز طیز ایضا <b>diz tız<sup>1</sup> aïdan</b> <i>diz also tız</i>	ابددون* <b>ebüdün</b>
17	ظهر القدم <b>zahr al-qadam</b> “upper part of the foot”	بشت پای <b>pušt-i pây</b> “bottom of the foot”	اذاق یوزی <b>adaq yüzi</b>	اولمی* <b>ölmei</b> “upper part of foot”
18	بطنه <b>batnuhu</b> “its (the foot’s) sole”	زمین پای <b>zamîn-i pây</b> “bottom of the foot”	ایاق استی <b>ayaq asti</b>	اوله* <b>ulâ<sup>2</sup></b>
19	الكعب <b>al-ka‘b</b> “ankle bone”	شتالنگ <b>šitâlang</b>	اشوق <b>aşuq</b>	سیغه* <b>siğa</b>
20	العقب <b>al-‘aqib</b> “heel”	باشنه <b>pâšina</b>	اوکچا* <b>ökçe</b>	جاوجه <b>jauja</b>
21	الجلد <b>al-jild</b> “skin”	بوست <b>pûst</b>	ئاشیه <b>?</b> <sup>3</sup>	اراسون* <b>arasun</b>
22	العرق <b>al-‘irq</b> “vein”	رک <b>rag</b>	تمر <b>tamar</b>	سداسون <b>sudasun</b>

<sup>1</sup> This represents two dialect forms. A velar form (cf. the *tız* of our text) is noted in Trkm. *diz*.

<sup>2</sup> Ms. has : اولی.

<sup>3</sup> It seems unlikely that this is a corruption of تري *teri* or دري *deri* the common Turkic for “human skin.”

23 العظم al- <sup>ʿ</sup> aẓm “bone”	استخوان ustuḥwân	سينكوك singük	سربسون sirbüsün ↓ “nerve; sinew”
24 العصب al- <sup>ʿ</sup> aşab “nerve; sinew”	بَي pai	سكر singır	ياسون yasun ↑ “bone”
25 المخ  al-muḥḥ	مغز  mağz	بين مخ الراس يليك  beyin muḥḥ al-ra’s, yilik	مخ الراس هكي مخ العظم جمكًا  muḥḥ al-ra’s heki muḥḥ al- <sup>ʿ</sup> aẓm čimge
“cerebrum, brain, marrow”	“brain, fat, marrow”	beyin, “marrow of the head, yilik” <sup>1</sup>	keki “marrow of the head” čimge “marrow of the bone”
26 الدم al-dam “blood”	خون ḥûn	قان qan	جيسون čisun
27 الریغ*  al-rîğ (for rîq)  “saliva, spittle”	[***]  ?	يار ايضا تکروک yar aïdan tükrük <sup>2</sup> “saliva also spittle”	سلتکو  silütkü
28 الجشا al-juşâ° “belch(ing), burp(ing)”	اروغ* ârûğ “a belch”	ککرمک kekirmek	ککروک kekerekü “bleching”

<sup>1</sup> Clauson, *ED*, 927-928 : *yilik* in most of the Turkic languages, including Oğuzic, denotes “marrow bone.”

<sup>2</sup> Or *tükürük*.

29	الرمص al-ramaş “white secretion (of the eye)”	*دید و خشینه dîd vaḡšîna ? <sup>1</sup>	جبق čapaq “mucus from eye”	جلبوق čalbuq “secretion of eyes”
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## 199—col.B

1	القي al-qay “vomit”	مُس كسنا ? ?	قسمق* qusmaq “to vomit”	*بلجكو <sup>2</sup> böljekü
2	العذرة al-‘adira “human excrement”	كُوْه gûh	بوق ارق ايضا boq, ariq aida “excrement” also “human excrement” <sup>3</sup>	بغاسون bağasun
3	البول al-baul “urine”	ميزك mîzak	سدوك sidük	سيسون sêsün
4	الضراط al-ḡurât “fart”	تيز tîz	اسُرْمَق usurmaq	هنغسون hungasun
5	دواب dawâbb “animals, beasts; riding animals”	چارپاي čâr pây “a quadruped”	دور davar <sup>4</sup> “livestock”	ادوسون adûsun “animals”

<sup>1</sup> Dîd “eye,” vaḡšîna “anything white” ??

<sup>2</sup> As read by Ligeti. The ms. has : بركجلو = ٹركجلو : \*börkjelü, or بوججلو böğjelü a metathesized form. Cf. Class. Mong. böğelji- “to vomit” (Lessing, 124).

<sup>3</sup> See Clauson, *ED*, 213 (*arq*, *ariq*) and 311 (*boq*).

<sup>4</sup> Or *dawar*, *dıwar* etc. (see Clauson, *ED*, 442).

6	الفرس الفحل وهو الجندي <b>al-faras al-fahl</b> <b>wa huwa</b> <b>al-jundîya</b> “horse, stallion, i.e. one used for military service”	ايغر ايضا <b>aigir aïdan</b> “also stallion”	ايغر <b>aygır</b> “stallion”	اجرغه <b>ajırğa</b>
7	الرمكة <b>al-ramaka</b> “mare”	ماديان <b>mâdiyân</b>	قسراق <b>qısraq</b>	كاون <b>geün</b>
8	العشرا <b>al-‘uṣarâ</b> “(pregnant) with calf or foal”	ماديان <b>mâdiyân</b>	قلناجي <b>qulnaçı</b>	بغز <b>bogaz</b> “pregnant (mare)”
9	المهر <b>al-muhr</b> “foal, colt”	كُرّه <b>kurra</b>	قلون تايي <b>qulun, tayı</b>	اونوقان* <b>unuqan</b>
10	البغل <b>al-bağl</b> “mule”	استر <b>astar</b>	قتر <b>qatır</b>	لوسه <b>lausa</b>
11	الحمار <b>al-ḥimâr</b> “donkey”	خر <b>ḥar</b> “an ass”	أشاك <b>ešek</b>	ايلجان <b>eljigên</b>
12	الاتان <b>al-atân</b> “female donkey”	خر ماده <b>ḥar-i mâda</b>	تشى اشاك <b>tiši ešek</b>	امه ايلجان <b>eme eljigên</b>
13	الجش <b>al-jahš</b> “young donkey”	خر كره <b>ḥar-kurra</b>	قدق <b>quduq</b>	انوغان <b>unuğân</b>

14	الجمال <b>al-jamal</b> “camel”	أُشْتَر <b>uštur</b>	توه <b>teve</b>	تمان <b>temên</b>
15	الفصيل <b>al-faṣīl</b> “young (weaned) camel”	اِشْتَرِبْچَه <b>uštur-bača</b>	كوشك <b>köšek</b> “camel colt”	بوتغان <b>botağân</b> “young camel”
16	الثور <b>al-ṭaur</b> “bull”	نره گاو <b>nara-gâv</b>	*[اك]وز الخصي <b>[ôk]üz al-ḥaṣîy</b> “(castrated) bull”	*بوقا* <b>buqa</b>
17	البقرة <b>al-baqara</b> “cow”	ماده گاو <b>mâda-gâv</b>	ايناك <b>inek</b>	اونيان <b>ünien</b> <sup>[k]</sup>
18	البقر <b>al-baqar</b> “bovines, cattle”	گاو <b>gâv</b>	صغیر <b>şığır</b>	اوکر <b>üker</b>
19	ثور الحرث وهو الصداق <b>ṭaur al-ḥarṭ</b> <b>wa huwa al-ṣidâq</b> “plowing bull” “i.e., the dowry gift”	جفت فاو <b>juft-gâv</b> “a plowing ox”	جفت اکوز <b>čift öküz</b> “plowing ox”	انجتو* <b>anjatu</b> “plowing ox”
20	العجول <b>al-‘ujûl</b> “calves”	کُوساله <b>gû-sâla</b> “a calf”	بُزاغو <b>buzagu</b> “calf”	توقل <b>tuqul</b> “calf”
21	كباش الغنم <b>kabš al-ğanam</b> “ram, male sheep”	قوج <b>qûč</b> “a horned fighting ram”	قچقر <b>qoçqar</b>	قوجا <b>quça</b>

<sup>1</sup> Or *ünien*.

22	المعجة الكلوب al-ma‘ja al-ḥalûb “milk ewe”	ميش mîš “a sheep”	كذلك kaḍalika “the same” [= saġliq]	ساغليق saġliq “milk ewe” <sup>1</sup>
23	العنز al-‘anz “goat”	بز buz	كجي keċi <sup>2</sup>	ايمان imân
24	الحمل al-ḥamal “lamb”	بره barra	قوزي quzi	قُوريغان qurigân <sup>3</sup>
25	الحمل المولود قبل وقته al-ḥamal al-maulûd qabla waqtihi “the lamb born before its time (prematurely)”	[***] ? ?	[***] قوين ? qoyın “sheep” <sup>5</sup>	كوربه körbe <sup>4</sup> “lamb born prematurely”
26	العناق al-‘anâq “she-kid, young she-goat”	بز غاله buz-ġala “a kid; a calf”	اغلاق oġlaq “kid”	انوكون ünügün “a kid”

<sup>1</sup> *Saġliq* is of Turkic origin, see Clauson, *ED*, 809 “milch animal.” It is found in this meaning only in Turkî today.

<sup>2</sup> This form is usually associated with Oġuz. Middle Qıpçaq, for the most part, has *eċki* (see Clauson, *ED*, 24).

<sup>3</sup> Or *qurigân* or perhaps قوريقان *qurıqan* [k].

<sup>4</sup> Cf. Turk. *körpe* “animal produced late in season, Qıpç. *körpe* “a suckling lamb, calf, lambskin” (Clauson, *ED*, 737)

<sup>5</sup> *Qoyın*, *qoyun* can also denote “ewe or lamb” (Clauson, *ED*, 631)



27	الحوالي al-ḥaulî	يكساله yak-sâla	تغلي من الضأن جنس من الغنم toğlı min al-ḍân jins min al- ḡanam	تولاكه شيشك tölege šišek
	“yearling, lamb, wether”	“one-year”	“toğlı <sup>1</sup> of sheep, a type of sheep”	“last year’s lamb” <sup>2</sup>
28	*الخصي من الشيأه al-ḥaṣî min al-šiyâh	بخته baḥta	ارك irk	اركا irge
	“castrated sheep”	“a ram three or four years old”	“(castrated) ram” <sup>3</sup>	“three year-old castrated ram”
29	التيس القديم al-tais al-qadîm	بز كلان buz-i kalân	ايركج irkeč	سيركه serke
	“old billy goat”	“elder goat”	“he goat” <sup>4</sup>	“castrated goat”

## 199—col.C

1	القطيع al-qaṭîc	رَمَه rama	سورك sürük	سُرُوك sürüg
	“drove, flock, herd”			
2	جارو الكلب jarw al-kalb	سَك بَجَه sag-bača	انك enik <sup>5</sup>	كلوكان gölügên
	“puppy”			

<sup>1</sup> Clauson, *ED*, 469 *toqlı* “a lamb a few months old, cf. Kâšğarî (Dankoff, I, 326, “six-months old sheep [al-jad]a<sup>c</sup> min aḍ-ḍân wahwa llaḍî maḍâ ‘alayhi sitta ašhur].”

<sup>2</sup> Clauson, *ED*, 563 notes for *tišek/šišek* “a two-year-old sheep.” An early loan-word in Mongol as *šilegü* or (Kara) *siliüge* “three-year-old sheep.”

<sup>3</sup> Clauson, *ED*, 321.

<sup>4</sup> See Clauson, *ED*, 223 originally “he goat” surviving in Oğuz Turkic in this sense and also meaning “castrated goat.”

<sup>5</sup> Or *enük*.

3	الوحش <b>al-waḥš</b> “game”	دَد <b>dad</b> “a beast of prey”	كَيْك <b>keyik</b> “wild game, antelope”	كران <b>gören</b> “antelope”
4	الاسد <b>al-asad</b> “lion”	شِير <b>šîr</b>	كَذَلِكَ <b>kaḏâlika</b> “the same” (= <b>arslan</b> )	ارسلان <b>arslan</b>
5	الفيل <b>al-fîl</b> “elephant”	بِيل <b>pîl</b>	يَغَان <b>yağan</b>	جَغَان <b>yağan</b>
6	السبع <b>al-sab</b> <sup>c1</sup> “predatory animal”	نَخَجِير <b>naḥċîr</b> “a wild beast”	كَذَلِكَ <b>kaḏâlika</b> “the same” (= <b>arqar</b> <sup>2</sup> )	ارقار <b>arqar</b> “wild goat”
7	النمر <b>al-namir</b> “leopard”	بِلَنَك <b>palang</b>	كَذَلِكَ <b>kaḏâlika</b> “the same” (= <b>qaplan</b> )	قَبْلَان <b>qablan</b>
8	الذئب <b>al-diḥb</b> “wolf”	گُرگ <b>gurg</b>	قُرط <b>qurṭ</b>	جِينَا <b>ċinâ</b>
9	الفار <b>al-fâr</b> “mouse; rat”	سَال مَوْش <b>sâl-i mûš</b> “year of the mouse” <sup>3</sup>	سَيِجْقَان <b>siċqan yıl</b> “year of the mouse”	قَلْقَنَه * هُون <b>quluqana hon</b> “year of the mouse”

<sup>1</sup> Or *al-sabu*<sup>c</sup>.

<sup>2</sup> “Mountain sheep” (Clauson, *ED*, 216).

<sup>3</sup> In entries 9-18 our source is following the twelve-year animal cycle calendar of Inner and East Asia. This was much used in Mongol sources and in those of the subject peoples of that era.

10	الفهد <b>al-fahd</b> “lynx (also the term for cheetah and panther)”	يوز <b>yûz</b> “a small panther or ounce, esp. that used in hunting deer”	اسري* <b>esri</b> “panther”	برس <b>bars</b> “tiger”
11	الارنب <b>al-arnab</b> “hare, rabbit”	خرگوش* <b>ḡar-gûš</b>	توشقان <b>tavišqan</b>	*تاولي <sup>1</sup> <b>taulai</b> “hare”
12	التمساح* <b>al-timsâḥ</b> “crocodile”	نَهَنك <b>nahang</b>	ايلن بالق <sup>2</sup> <b>ilan balıq</b>	لو* <b>lu</b> “dragon”
13	الحية <b>al-ḡayya</b> “snake”	مار <b>mâr</b> “a serpent”	ايلان <b>ilan</b>	موقاي <b>moqai</b> “snake”
14	الغنم <b>al-ḡanam</b> “sheep”	سال گسبند <b>sâl-i guspanđ</b> “year of the sheep”	قوين ييل <b>qoyın yıl</b> “year of the sheep”	قونين هون <b>qonin hon</b> “year of the sheep”
15	القرد <b>al-qird</b> “ape, monkey”	حمدونا <b>ḡamdûna</b> “ape, baboon”	بيجين <b>bičîn</b>	بيجين <b>bičîn</b> “ape”
16	الديك <b>al-dîk</b> “cock, rooster”	خروس <b>ḡurûs</b> “a dung-hill cock”	تخُق تغاقو* <b>taḡuq, taḡaqu</b> “cock, hen” <sup>3</sup>	تقاتون <b>taqaqun</b>

<sup>1</sup> Ms. has : تاوُلغاي : *taulḡai* ?

<sup>2</sup> Cf. Middle Qıpčaq *yılan balıq* in the *Irşâdü'l-Mülûk*, 455b4/443.

<sup>3</sup> Both of these terms derive from Old Turk. *taqıḡu* and can denote “domestic fowl” of either sex (Clauson, *ED*, 468).

17	الكلب al-kalb “dog”	بلا امالة bilâ imâla [i.e. sag] <sup>1</sup>	ايت it	نوقاي noqai
18	الخنزير al-ḥinzîr “swine”	خوك ḥûk “a pig”	تنغوز ييل* tonguz yıl “year of the pig”	قاقاي هون qaqai hon “year of the pig”
19	الضبع al-ḍab <sup>c2</sup> “hyena”	كفتار kaftâr	تلو قرط telü qurṭ <sup>3</sup>	دلتو جينا deltü çinâ
20	الدب al-dubb “bear”	خرس ḥirs	ايو ayu	اوتاكا ötege
21	السنور al-sinnaur “cat”	گره gurba	ماشوك جتوك ايضا meşük, çetük aiḍan “cat, also cat” <sup>4</sup>	ميغو miğu
22	ابن اوى ibn âwâ “jackal”	شغال šagâl	چغال čagal	*جغل <sup>5</sup> cağal
23	الثعلب al-ṭa <sup>c</sup> lab “fox”	رُوبَه rûbah	تلكو tilkü	هونكن hüngen

<sup>1</sup> Lit. “without the shading of pronunciation of “a” towards “e.” The Pers. *sag*, however, is omitted. Its pronunciation, however, it may be presumed was to be *sag* rather than *säg*.

<sup>2</sup> Oral-ḍabu<sup>c</sup>.

<sup>3</sup> Lit. “mad wolf.” The Mongol has calqued the same usage, including the Mongolized loan of the Oğuz Turkic *deli* > *deltü*.

<sup>4</sup> The latter form refers to a “female cat,” See comments of Clauson, *ED*, 402.

<sup>5</sup> Ms. has : حنر.

24	الغزال <b>al-ġazâl</b> “gazelle”	اهو <b>âhû</b>	اوبوق <b>ubuq</b> “the female gazelle” <sup>1</sup>	الذكر اونا الانثى جران <b>al-dakar ôna</b> <b>al-untâ jerên</b> “ona male (of the gazelle),” “ <i>jerên</i> female (of the gazelle)”
25	حمار الوحش <b>himâr al-wahš</b> “wild ass, onager”	خر گوره <b>ḥar-gûra</b>	كذلك <b>kadâlika</b> “the same” ( = <b>qulan</b> )	قولان <b>qulan</b> “wild ass, onager”
26	الاييل ويسمي الوعل <b>al-ayyil wa</b> <b>yusamma al-waʿl</b> “the stag called the mountain goat,” <sup>2</sup>	گوزن <b>gavazn</b> “a kind of mountain-ox; a deer, doe, elk, a stag”	سغين <b>siġin</b> “male maral deer, elk, stag”	بوقو <b>buqu</b> “a deer”
27	السمور <b>al-sammûr</b> “sable”	سمور <b>samûr</b>	كيش <b>kiš</b>	بلغان <b>bulagan</b>
28	القندس <b>al-qundus</b> “beaver”	قندز ايضا* <b>qunduz aiḍan</b> “also <i>qunduz</i> ”	قندز <b>qunduz</b>	قليون <b>qaliun</b>
29	السنجاب <b>al-sinjâb</b> “gray squirrel”	سنجاب <b>sinjâb</b> “ermine, gray squirrel”	تينك <b>tiying</b> “squirrel”	كرمون <b>keremün</b> “gray squirrel”

<sup>1</sup> See ms. p.195B10 and Clauson, *ED*, 8, iviq.

<sup>2</sup> A term also for “ibex” in Yemen (Varisco). See also J. S. Jabbur, *The Beduins and the Desert*, trans. L. I. Conrad (Albany, 1995), pp.100-103 on the ibex.

200—*col.A*

	ARABIC	PERSIAN	TURKIC	MONGOL
1	القنفذ <b>al-qunfud</b> “hedgehog”	خر بشت <b>ḥar-pušt</b> <sup>1</sup>	کیرپی <b>kirpi</b>	جریا <b>jaria</b>
2	الیربوع <b>al-yarbûc</b> “jerboa”	موش دشتی <b>mûš-i daštî</b> “a field mouse” a mole”	کذلک چمران <b>kaḏâlika</b> <b>jumran</b> “the same, <i>jumran</i> ”	چمران <b>jumran</b> “mole, field mouse”
3	السمک <b>al-samak</b> “fish”	ماهی <b>mâhî</b>	بالیق <b>balıq</b>	جقاسون <b>jaqasun</b>
4	السفحعاہ ? ?	کرم <sup>2</sup> <b>kirm</b> “worm”	قورت <b>qurt</b> “worm”	قورغاي <b>qorgai</b> “worm”
5	البرغوث <b>al-burgûṭ</b> “flea”	کبک <b>kaik</b>	بورکا <b>bürge</b>	بورکا <b>bürge</b>
6	الصئبان* <b>al-ṣiḇân</b> “nits”	ریشک <b>rišk</b> “nits”	سرکا <b>sirke</b> “nit”	سرکه <b>sirke</b> “nit”
7	القمل <b>al-qaml</b> “louse”	شیش <b>šipiš</b>	بیت <b>bit</b>	بوسون <b>bösün</b> <sup>3</sup>

<sup>1</sup> Marginal note : خار بشت : *ḥâr-pušt*.

<sup>2</sup> Ms. clearly has : گرم *garm* “warm, hot” which is graphically very similar to our form.

<sup>3</sup> Kara : *bö:sün*.

8	القراد al-qurâd “tick”	كَنَهْ kanah	سقورقا saqurqa	شالجه šalja* <sup>[k]</sup> <sup>1</sup>
9	النمل al-naml “ant”	مونجا mûrčâ “a little ant”	قرنجا قمرساق qarinča qumursaq “ant, ant” <sup>2</sup>	سرغلجين* sirğoljin “ant”
10	الخنفسا al-ḥunfusâ <sup>3</sup> “dung beetle, scarab”	كوزد خفزدوك* gauzad, ḥafazdûk “beetle”	ضفران* قورت ḍıfıran qurt <sup>4</sup> “dung beetle, black beetle”	همكاي قرقاي* <sup>3</sup> hümegei qoroqai <sup>[k]</sup> “dung beetle, scarab”
11	قلب الحيوان qalb al-ḥayawân “heart of animal”	دِلِ جَانَوْرُ dil-i jânavar	جانورلار يركي janavarlar yüregi	جروكه jirüke “heart”

<sup>1</sup> Ms. has : سَالِحَه perhaps for سَالِجَه *salija*. Kara also notes *silja/šilja*, citing Mong. *silja/šalja* “sheep tick.”

<sup>2</sup> More commonly *qumursqa*, *qumursğa*. Closer to our form is Qıpč. *qumursaqı* (*Bulğat*, ed. Zajackowski, I, Arabic, 11).

<sup>3</sup> Ms. has : قرخاي : فرحاي ? *qoroḥai* ?

<sup>4</sup> Cf. the Qıpčaq form found in the *At-Tuḥfa*, ed. Atalay, facs. f. 14v (=14r) in the marginal note : طفردن قرتي *ṭıfırdan qurtı* “corrected” to *tonğuzdan qurtı* in the edition of E.I. Fazylov, M.T. Zijaeva, *Izyskannyj dar tjurkskomu jazyku* (Taškent, 1978), p.123). T. Halasi-Kun, “Kipchak Philology and the Turkic Loanwords in Hungarian, I” *Archivum Eurasiae Medii Aevi*, II (1982), 166-167 correctly explained this form (which is also the term from which Hung. *toportyán* in the compound term *toportyán féreg* “dung beetle” derives). Our form *خفرون ḍıfıran* (*d* is sometimes used for *d* when it is followed by velar vowels) or \* *ṭıfıran* reflects this Qıpčaq form. Our entry is perhaps a garbling of the compound \**ṭıfıran qurtı* or two terms, the second being *qurt* which in Turkic denotes “worm.” The *al-Qawânin*, ed. Kilisli Rifat, 62, defines Arabic *al-ḥunfus* “dung beetle” as *ḍonğuzlan qurtı*, see also Clauson, *ED*, 648.

12	الكرش <b>al-kirš</b> “stomach”	شكنبه <b>šikanba</b>	قرين <b>qarın</b>	كجان* <b>güjên</b>
13	القرن <b>al-qarn</b> “horn (of an animal)”	شاخ <b>šâḥ</b>	بنوز <b>bunuz</b>	ابير <b>eber</b> “horn”
14	الذنب <b>al-danab</b> “tail”	دُم <b>dum</b>	قيوروق <b>quyuruq</b>	سَيُول <b>seül</b>
15	الحافر <b>al-ḥâfir</b> “hoof”	سُم <b>sum</b>	درناق <b>dırnaq</b>	ترغون <b>turğun</b>
16	الروث <b>al-rauṭ</b> “dung (of a horse camel, etc.)”	سرکين <b>sargîn</b>	تيزاك <b>tizek</b>	هوتوك* <b>hötük</b> “dung” <sup>1</sup>
17	الطائر <b>al-ṭâ’ir</b> “bird”	مرغ <b>murğ</b>	قوش <b>quš</b>	شباون <b>šibaun</b>
18	الفرخ <b>al-farḥ</b> “young bird”	مرغ بجه* <b>*murğ-bača</b>	يوري <b>yavri</b>	جلجغان <b>juljağân</b>
19	معروف <b>ma’rûf</b> “well-known” <sup>2</sup>	كذلك <b>kaḏâlîka</b> “the same”	كذلك <b>kaḏâlîka</b> “the same”	سنقور <b>sonqur</b> “gerfalcon”

<sup>1</sup> Ms. has : هورون, perhaps for هودوك *hödük* ?

<sup>2</sup> The reference is to Turk. *sonqur*, cf. also Houtsma, *TAG*, Arabic, 10.



20	الباز <b>al-bâz</b> “falcon”	باز <b>bâz</b>	جقر قوش <b>čaqır quş</b>	قرجقاي <b>qarčaqai</b>
21	الصقر <b>al-šaqr</b> “saker, falcon, hawk”	چرخ <b>čarḡ</b>	بلبان <b>balaban</b>	اتلكو <b>itelgü</b>
22	الشاهين <b>al-šâhîn</b> “shahin, Indian falcon”	شاهين <b>šâhîn</b> “a royal white falcon”	كذلك <b>kaḏâlîka</b> “the same” (= <i>lačîn</i> )	لاجين <b>lačîn</b> “white falcon”
23	العقاب <b>al-‘uqâb</b> “eagle”	اله <b>ulah<sup>1</sup></b>	قرا قوش <b>qara quş</b>	بركوت <b>bürküt</b>
24	الباشق <b>al-bâšaq<sup>2</sup></b> “sparrow hawk”	باشه ايضا <b>bâšâ aidañ</b> “also <i>bâša</i> ”	باشه <b>baša</b>	قرغو <b>qirgü</b>
25	الحدأة <b>al-ḥidʾâ</b> “a kite”	زغن وجال <b>zağan wa čâl</b> “kite” and “bustard”	eliye “kite”	helie “a kite”
26	الاوز <b>al-iwazz</b> “goose”	*قاز <b>qâz</b>	قاز <b>qaz</b>	قلون <b>qalaun</b>
27	البط الصيني <b>al-baṭṭ al-šînî</b> “Chinese duck”	مرغابي <b>murgâbî</b> “a wild duck”	اورداك <b>ördek</b> “duck”	نوقاسون* <b>noqâsun<sup>3</sup></b> “duck”

<sup>1</sup> Or *ullah*.<sup>2</sup> Or *al-bâšiq*.<sup>3</sup> Or *noqasun*.

28	الكركي al-kurkî “crane”	كلنك kulang	*تورنا turna	توغرون toğurûn
29	الغراب al-gurâb “crow”	كلاغ kulâğ	قرغا qarğa	كريا kerie
200—col.B				
1	الغراب al-gurab “crow, raven”	كلاغ kulâğ “crow, raven”	تغان toğan <sup>1</sup>	تراقون turaqun
2	العقعق al-‘aq‘aq “magpie”	عكه ‘akka	سقسقان saqsaqan	ساجغاي sâjigai
3	نوع من الطير nau‘ min al-ṭair “kind of bird”	حواصل ḥawâṣil <sup>2</sup> “a pelican, heron”	كذلك kaḍâlika “the same” <sup>3</sup>	قوريداي* qoriday <sup>[pbq]</sup> “pelican” <sup>4</sup>
4	الحمام al-ḥamâm “dove, pigeon”	كبوتر kabûtar	*كوكرجين kügerçin <sup>5</sup>	كوچا küçê <sup>6</sup>
5	السمان al-sumân “quail”	واريچ* *vârtîj	بلدرجين bıldırçin	بودنه bödene

<sup>1</sup> Usually “falcon,” but in some Middle Qıpçaq dialects “crow, rook,” Clauson, *ED*, 471.

<sup>2</sup> Rubinčik, *PRS.*, I, 520. In Kâšgarî/Dankoff, II, 267, ḥawâṣil is used to translate Turk. quğu “swan” (see also Clauson, *ED*, 609).

<sup>3</sup> In Turkic qorday (Clauson, *ED*, 649).

<sup>4</sup> Räsänen, *Versuch*, 282, qorda “kropfgans, Pelican.”

<sup>5</sup> Cf. Türkmen gögerçin, Clauson, *ED*, 713, Sevortjan, III, 56-59.

<sup>6</sup> Kara suggests Turk. kögerçin or kü ?

6	القبيج <b>al-qabj</b> “kind of partridge”	سبك <b>kabg</b> “partridge”	سكلبك <b>keklik</b>	ايتاون* <b>itaun</b>
7	الهازار <b>al-hazâr</b> “nightingale”	چكاوك <b>čakâvak</b>	توريغان <b>turıgan</b> <sup>1</sup>	بلدور <b>bildür</b> <sup>2</sup>
8	الهدهد <b>al-hudhud</b> “hoopoe”	توتك <b>tûtak</b>	ابوك <b>ibük</b>	هولجين <b>höljin</b> <sup>3</sup>
9	الدجاج <b>al-dajâj</b> “chickens”	ماسيان ومرغ خانكي* <b>mâkiyân wa murğ-i hânagî</b> “hen and domestic fowl”	داقوق <b>daquq</b> “fowl, hen”	دقاوم <b>daqaun</b>
10	الخطاف <b>al-ḥuttâf</b> “swift, a variety of swallow”	بالوايه <b>bâlvâya</b> “a swallow”	قرلقوج <b>qırılaquç</b>	قريجا <b>qarıaça</b> “swallow”
11	الذباب <b>al-ḍubâb</b> “flies, fly”	مگس <b>magas</b>	سنغك <b>singek</b>	شمول <b>šimûl</b> “gnat”
12	البق <b>al-baqq</b> “bedbug, gnat”	بشه <b>pašša</b> “gnat”	جبن <b>čibin</b>	شيشناول <b>šisaûl</b> “gnat, mosquito” <sup>[k]</sup>

<sup>1</sup> Otherwise unattested. This may be توريغان *torıgay* “sky-lark” (Clauson, *ED*, 541).

<sup>2</sup> Kara : *bildü.r*.

<sup>3</sup> Kara : *höljin*.

13 المنقار al-minqâr “beak”	چنك مرغ čunak-i murğ “a bird’s beak”	تگشوک tü(n)gšük <sup>1</sup> “bird’s beak”	قوشون qoşûn “beak”
14 الجناح al-janâḥ “wing”	بال مرغ bâl-i murğ “wing of a bird”	قانت qanat	جيور jiür
15 المخلب al-mihlab “claw, talon”	چنگال čangal	چنقال čanqal	کوي kwy ?
16 قلنسوة الجارح qalansuwat al-jâriḥ “hood of predatory birds”	کلاه جنوار kulâh-i jânwâr	قوش *باشي* quş başı	*تمغاغ* tomagag  “hood of predatory bird”
17 الجارح al-jâriḥ “predatory birds”	کذلك kadâlîka “the same”	قرايغو *qarayğu ? ?	بی طلبا القا bi taliba alqa “I have put the bell on the foot of the falcon”
18 عقال الجناح ‘îqâl al-janâḥ “cord of the wings”	بند مرغان band-i murğân	قوش باغي quş bağı	هویاسن huyâsun “cord”
19 خراء الطير ḥur <sup>o</sup> al-ṭair “excrement of a bird”	بیخال مرغ piḥâl-i murğ	قوش سیجي* quş siçi	سنقاسون* sanqasun
20 الوالد al-wâlid “father”	بدر padar	اتا* ata	ایجکا eçige

<sup>1</sup> Usually *tumşuq*, see Clauson, *ED*, 509-510.

21	الام <b>al-umm</b> “mother”	مادر <b>mâdar</b>	انا <b>ana</b>	ايكا <b>eke</b>
22	الابن <b>al-ibn</b> “son”	بسر <b>pusar</b> <sup>1</sup>	اغول <b>oğul</b>	كون <b>köün</b>
23	البُنَيَّ <b>al-bunayy</b> “little son”	بسرک <b>pusarak</b> “a little boy”	اغولقنا <b>oğulqına</b>	نوكون <b>nükün</b> “a little boy” <sup>2</sup>
24	البنت <b>al-bint</b> “girl, daughter”	دُخْتَرُ <b>duhtar</b>	قیزقنا <b>qızqına</b>	اوکین <b>ökin</b>
25	الاخ الكبير <b>al-aḥ al-kabîr</b> “big brother”	برادر کلان <b>birâdar-i kalân</b>	الغقرنداش <b>uluğ qarın daş</b>	اقا <b>aqa</b> “elder brother”
26	الاخ الصغير <b>al-aḥ al-ṣaġîr</b> “little brother”	برادر خرد <b>birâdar-i ħurd</b> “a younger brother”	ایني <b>îni</b> “younger brother”	دیون <b>deün</b> <sup>[k]</sup> “younger brother”
27	الاخت <b>al-uḥt</b> “sister”	خَاهَرُ <b>ḫâhar</b> <sup>3</sup>	اکاجي <b>ekeçi</b>	اکاجي <b>egeçi</b>
28	العم <b>al-ʿamm</b> “paternal uncle”	برادر پدر <b>birâdar-i padar</b>	اتاقرنداش <b>ata qarındaş</b>	أَبَقَا <b>abaqa</b>

<sup>1</sup> Or *pisar*.<sup>2</sup> Kara : *nükiün* “petit enfant” : *nân* or *nuwun* [نوون] would be better for the attested *nuġun/nuʿun* “petit enfant.”<sup>3</sup> Lit. form : خواهر *ḫwâhar*.

29	الخال <b>al-ḥâl</b>  “(maternal) uncle”	برادر مادر <b>birâdar-i</b> <b>mâdar</b>	تتغايي <b>tağayı</b>	نقاچو <b>naqaçu</b>
200— <i>col. C</i>				
1	الختن <b>al-ḥatan</b> “son-in-law, bridegroom”	داماد <b>dâmâd</b>	کياکو <b>küyegü</b>	کرکان <b>kürgen</b> “son-in-law”
2	الحم والصر <b>al-ḥam wa'l-ṣihr</b> “father-in-law” and “relative by marriage”	خشدامن <b>ḥušdâman</b> “mother-in-law”	قاین انا <b>qayın ata</b> “father-in-law”	قادم ایچکا <b>qadum eçige</b> “father-in-law”
3	الحماء والصر <b>al-ḥamâh wa'l-ṣihr</b> “mother-in-law and “relative by marriage”	خشدامن <b>ḥušdâman</b> “mother-in-law”	قاین انا <b>qayın ana</b> “mother-in- law”	قادم اكا <b>qadum eke</b> “mother-in- law”
4	زوجة الابن <b>zaujat al-ibn</b> “wife of the son”	زن بسر <b>zan-i pisar</b>	کلین <b>kelin</b>	بیری <b>beri</b>
5	الضرة <b>al-ḍarra</b> “wife other than the first of a plural marriage”	انباغجار <b>anbâğjâr</b>	کني <b>kîniy</b>	جیتور* <b>jitür</b> <sup>2</sup> “concubine”

<sup>1</sup> More commonly *küni* “co-wife,” a term that means “jealousy” (Clauson, *ED*, 727).

<sup>2</sup> Kara : “read *jitüer* (or *jitü:r*; in fact, if “antelope” is *gören*, cf. Mong. *göröge*, then here one would expect *jitêr* for Mong. *jitöger*, modern *jötöör*).”

6	العدیل al-‘adīl “brother-in-law (sister’s husband)”	سلیف silf	نماشاش* namaša <sup>1</sup>	باجا baja
7	المهر al-mahr “dower, bridal money”	[***] ? ?	قلینک* qaling “bride price”	اوکوله ögöle
8	القریب al-qarīb “relative”	خشاوند hišâvand “a kinsman”	قداش qadaš	سادون* sadun
9	الاجنبی al-ajnabî “foreigner, alien”	بیگانه bigâna	یات yat “stranger, foreigner” <sup>3</sup>	بوشی büši <sup>2</sup>
10	الرضیع al-raḍî‘ “milk-brother”	همشیره ham-šîra	امکداش emikdaš	کوکداش köküldaš
11	الصاحب al-ṣâhib “associate, comrade”	یار yâr	قلداش qoldaš	نوکور nökör <sup>4</sup>

<sup>1</sup> Cf. the Čigil *namuža* “one’s wife’s sister’s husband” (Clauson, *ED*, 778, who notes it as a probable loanword from Iranian).

<sup>2</sup> Kara : “originally ‘other, else, different.’”

<sup>3</sup> In some later Turkic languages, it came to denote “enemy.” In Middle Turkic (Uyğur) there is the form *yat yağı* “alien, enemy,” see Sevortjan, IV, 158-159 and V.M. Nadeljaev et al. (eds.) *Drevnetjurkskij slovar’* (Leningrad, 1969), 247).

<sup>4</sup> This term originally designated those who had left their clans to become “followers” of a chieftain, i.e. the retainers or comitatus of a Mongol warlord. *Nökör* had an interesting history in Turkic, see Gy. Németh, “Wanderungen des mongolischen Wortes *nökür* ‘Genosse’” *Acta Orientalia Hung.*, III (1953), 1-23.

12 الجار al-jâr “neighbor, companion”	همسايه hâm-sâya “neighbor”	انباز anbâz ↓ <sup>1</sup> “a companion, associate in trade” [***] [***] ?, ? ? ?	اورتاق ortaḡ ↓ “companion, partner” <sup>2</sup>  اورتاق ortaḡ <sup>3</sup> “companion, partner”
13 الشريك al-šarîk “partner, companion”	همباز ham-bâz “associate”	يولداش yoldaš ↓ “companion”	منداش mindāš ↓
14 الرفيق al-rafiḡ “companion”	همتا <sup>4</sup> hamtâ	سليق احراق* *salîḡ, *učraq <sup>5</sup> ?	سليق *salîḡ ↓ “friend”
15 الصديق al-šadîḡ “friend”	دوست dûst “friend”	خَصْم ḡaṣm (Arab.) ↓ “adversary”	*دايسون <sup>[k]</sup> *daisun* ↓ “enemy” <sup>6</sup>
16 العدو al-‘adûw “enemy”	دشمان dušmân “enemy”	ياشداش yašdaš ↓ “coeval”	*تورلتاش* töreltaš ↓ “coeval”

<sup>1</sup> The manuscript became corrupted here with the Turkic and Mongol entries having skipped a line.

<sup>2</sup> *Ortaḡ* is a Turkic term whose original meaning (Clauson, *ED*, 205) was “partner.” Although it may have been used to designate “neighbor,” (there are other Mongol terms for this: *ail-un kümün, körsi(n)*).

<sup>3</sup> This, a native Turkic terms borrowed into Mongol, probably belongs in the Turkic column with *anbâz* (the latter a loanword from Persian)

<sup>4</sup> Perhaps همتك *hamtak* “a fellow-traveller.” A second entry has a line run through it. It may be همبر *hambar* “a friend, companion” or همراه *hamrah* “fellow-traveller.”

<sup>5</sup> From Turk. *uçra-* “to meet with” (Sevortjan, I, 615) ?

<sup>6</sup> Ms. has : ائحان. Kara, cf. Mong. *dayisun*.



17	الترب والقرن al-tirb wa'l qirn “person of same age”and “mate”	همزاد ham-zâd “of equal age, contemporary”	اداش adaš ↓ “namesake”	اتداش atdaš ↓ “namesake”
18	السمي al-samîy “namesake”	هم نام ham-nâm “a namesake”	*اغلانلر *oğlanlar ↓ “children”	كوكت keüket ↓ “children,”
19	الصغار al-ṣiġâr “minors, those under age”	بجگان baċagân “infants, children”	ايرتا irte <sup>1</sup> ↓ “day-time”	اودور ödür ↓ “day”
20	النهار al-nahâr “day (from dawn to dusk)”	روشنای روز raušanâ <sup>2</sup> i-yi rûz “light of day”	کيجا keçe ↓ “night”	سُوني söni ↓ “night”
21	الليل al-lail “nighttime, night”	شَب šab “night”	بو كجا bu keçe ↓ “tonight”	انا سني ene söni ↓ “tonight”
22	الليلة al-laila “tonight”	إمَشَب imšab “tonight”	تون كجا tün keçe ↓ “last night”	هوجكن سني höçken söni [k] ↓ “last night”
23	البارحة al-bâriḥa <sup>2</sup> “last night”	دوش dûš “last night”	تنكدا كجا tangda keçe ↓ “tomorrow- night”	مناقار سني manaqâr söni ↓ “tomorrow- night”

<sup>1</sup> Orerte.<sup>2</sup> = al-laila al-bâriḥa.

24	ليلة غد <b>laila ġadin</b> “night of the following day”	فردا شب <b>fardâ-šab</b> “tomorrow- night”	*بوكون <b>*bukün</b> ↓ “today”	انا ادور <b>ene ödür [k]</b> ↓ “today”
25	اليوم <b>al-yaum</b> “today”	إمروز <b>imrûz</b> “today”	تنكدا <b>tangda</b> ↓ “tomorrow”	مناقار <b>manaqâr</b> ↓ “tomorrow”
26	الغد <b>al-ġad</b> “tomorrow”	فردا <b>fardâ</b> “tomorrow”	اير[تا]*كون <b>ir(te) kün</b> ↓ “day after tomorrow”	جناجي اودور <b>ċinâji ödür</b> ↓ “the day after tomorrow”
27	بعد الغد <b>ba<sup>c</sup>da al-ġad</b> “day after tomorrow”	بس فردا <b>pas-fardâ</b>	امدي <b>imdi</b> ↓ “now”	*اد[وا] <b>edöe</b> ↓ “now”
28	الان والساعة <b>al-ân</b> <b>wa<sup>l</sup>-sâ<sup>a</sup></b> “now” and “now, at the present time”	اكنون <b>aknûn</b> “now”	كون <b>kün<sup>2</sup></b> “day”	اوناكى <sup>1</sup> <b>önege</b> “now, today, the present” <sup>3</sup>
29	نصف النهار <b>nişf al-nahâr</b> “midday, noon”	نيم روز <b>nîm-rûz</b>	اورتا[كون] <b>orta (kün)</b>	اودور دلي <b>ödür düli</b> “midday, noon”

<sup>1</sup> Perhaps a corruption for اودور. See also ms. p.200C20.

<sup>2</sup> Should be placed at ms p. 200C20.

<sup>3</sup> See Lessing, 639 : *önüge*.

## 201—col.A

	ARABIC	PERSIAN	TURKIC	MONGOL
1	نصف الليل <b>nişf al-lail</b> “midnight”	نیم شب <b>nîm-šab</b>	تون بجق یرم* کیجا <b>tün buçuq</b> <b>yarım keçe?</b> <sup>1</sup>	سنی دلی <b>söni düli</b>
2	المسا <b>al-masâ'</b> “evening”	شبانگاه <b>šabân-gâh</b>	تون بجق یرم* کیجا <b>tün buçuq</b> <b>yarım keçe</b> ↑	سنی دلی <b>söni düli</b> ↑
3	السنة <b>al-sana</b> “this year”	إِمْسَال <b>imsâl</b> “this year”	بو ییل <b>bu yıl</b> “this year”	انا هون <b>ene hon</b> “this year”
4	عام اول <b>‘âm awwal</b> “last year”	بار سال <b>pâr-sâl</b>	بلدر <b>bıldır</b>	ندانې هون <b>nidanî hon</b>
5	اول عام اول <b>awwal ‘âm awwal</b> “(year) before last year”	بیرار <b>pîrâr</b>	المیش ییل <b>olmış yıl</b>	اورجی هون <b>urji hön</b>
6	العام القابل <b>al-‘âm al-qâbil</b> “next year”	سال آینده <b>sâl-î âyanda</b>	کلکان ییل <b>kelgen yıl</b>	ایراکو هون <b>irekü hon</b>

<sup>1</sup> The first form should be compared with Qıpçaq *tün buçuqı* (Houtsma, *TAG*, 60, 69, Arabic text, 28).

7	امس <b>amsu</b> “yesterday”	دیک <sup>1</sup> <b>dîg</b>	تون کون <b>tün kün</b>	هوچکان ادور <b>höçken ödür</b>
8	اول من امس <b>awwal min amsi</b> “before yesterday”	بریر <b>parîr</b> “of the day before yesterday”	اسرغی اودور <b>asrağı ödür<sup>2</sup></b>	اودرجی <b>ürji ödür</b> “before yester- day”
9	الربیع <b>al-rabî<sup>c</sup></b> “Spring”	بهار <b>bahâr</b>	از <sup>3</sup> <b>az</b>	قابور <b>qabur</b>
10	اوله <b>awwaluhu</b> “the first of it (Spring)”	اول بهار <b>avval-i bahâr</b> “first (month) of Spring”	یاز اولی <b>yaz evveli</b> “first (month) of Spring”	قوبی سره <b>qubi sara</b> “first month of Spring”
11	<b>GARBLED</b>	ماه دیم بهار <b>mâh-i duyrum-i bahâr</b> “the second month of Spring”	ایکینج ای ائار <b>ikincî ay, ?</b> “the second month, ?”	قرا *اوجر <b>qara oujir</b> “the second month of Spring”
12	الشهر الثاني <b>al-šahr al-ṭânî</b> ↑ “the second month”	ماه *سیم از بهار <b>mâh-i siyum az bahâr</b> “the third month of Spring”	اوجنچ <b>üçünç</b> “third”	اوهلجین <b>öheljin</b> “the third month of Spring”

<sup>1</sup> Garbled additional notation. There is also a marginal note : بینه “yesterday.”

<sup>2</sup> Old Osm. has *asrağı* “the (day/night) before last,” see Clauson, *ED*, 252. Presumably, the Mong. *ödür* has shifted from the neighboring column.

<sup>3</sup> For یاز *yaz*.

- |    |  |   |  |   |
|----|--|---|--|---|
| 13 | الشهر الثالث<br>al-šahr al- <u>tālīt</u> ↑<br>“the third month”                          | تابستان<br>tâbistân<br>“Summer”   | يازي<br>yazi<br>“Summer”                               | جون ياي<br>jun, yai<br>“Summer”                                   |
| 14 | الصيف<br>al-šaiḥ ↑<br>“Summer”   | اول<br>تابستان<br>avval-i tâbistân<br>“first (month)<br>of Summer”                | ياي اولي<br>yay evveli<br>“first (month)<br>of Summer” | ككوه سره<br>kökœ sara<br>“first month<br>of Summer”               |
| 15 | اوله<br>awwaluhu ↑<br>“its first month”  | ماه دوم<br>تابستان<br>mâh-i<br>duvum-i<br>tâbistân<br>“second month<br>of Summer” | ايكنج اي<br>ikinč ay<br>“second month”                 | جنو*<br>دمدادو<br>jun-u<br>dumdadu<br>“second month<br>of Summer” |
| 16 | الشهر الثاني<br>منه<br>al-šahr al- <u>tanî</u> ↑<br>minhu<br>“the second<br>month of it” | ماه سيم<br>تابستان<br>mâh-i siyum-i<br>tâbistân<br>“third month<br>of Summer”     | اوچنج اي<br>üçünč ay<br>“third month”                  | جنو هاجور<br>jun-u hujaur<br>“third month of<br>Summer”           |
| 17 | الشهر الثالث<br>al-šahr al- <u>tālīt</u> ↑<br>“the third month”                          | بایز<br>pâyîz<br>“Autumn”   | كوز<br>küz<br>“Autumn”                                 | نامور<br>namur<br>“Autumn”  |
| 18 | الخريف<br>al-ḥarîf ↑<br>“Autumn”   | [ماه] اولبايز<br>[mâh-i ] avval-i<br>pâyîz<br>“first month<br>of Autumn”          | كوز اولي<br>küz evveli<br>“first month<br>of Autumn”   | قران سره<br>quran sara  |

- 19 اواله **awwaluhu** ↑ ماه دوم باییز **mâh-i duvum-i** ایکنج ای **ikinč ay** بگا سره **buğa sara**  
 “its first (month)” “the second month of Autumn” “second month (of Autumn)”
- 20 الشهر اثناني **al-šahr al-tânî** ↑ ماه سییم باییز **mâh-i siyum-i** اجنچ ای\* **üçünč ay** قُوجا [سره\*] **quča [sara]**  
 “the second month” “the third month of Autumn” “third month (of Autumn)”
- 21 الشهر الثالث **al-šahr al-tâlî** ↑ زمستان **zimistân** قش **qış** اوبول **obul**  
 “the third month” “Winter” “Winter” “Winter”
- 22 الشتاء اوله **al-šitâ’ awwaluhu** ↑ اول زمستان **avval-i zimistân** قش اولی **qış evveli** کلتر سره **keltür sara**  
 “Winter, its beginning” “first (month) of Winter”
- 23 اوله **awwaluhu** ↑ ماه دوم زمستان **mâh-i duvum-i zimistân** ایکنج ای **ikinč ay** کویار سره **köyer sara**  
 “its first/beginning” “the second month of Winter” “second month” “second month of Winter”
- 24 الشهر الثاني **al-šahr al-tânî** ↑ یک **yak** بیر **bir** نَکَن **niken**  
 “the second month” “one”
- العدد **al-‘adad**  
 “number”

25	واحد <b>wāḥid</b> ↑ “one”	دو* <b>dû</b> ↑ “two”	ايكي <b>iki</b> “two”	قوير <b>qoyar</b> “two”
26	اثنتن <b>iṭnatân</b> ↑ “two”	دو <b>dû</b> ↑ “two” <sup>1</sup>	اوج <b>üç</b> “three”	قربان <b>qurban</b> “three”
27	ثلاثة <b>talâṭa</b> ↑ “three”	جهار <b>čahâr</b> “four”	تورت <b>tört</b> “four”	دربان <b>dörben</b> “four”
28	اربعة <b>arba‘a</b> ↑ “four”	بنج <b>panj</b> “five”	بيش <b>biš</b> “five”	طابون <b>ṭabun</b> “five”
29	خنسة <b>ḥamsa</b> ↑ “five”	شش <b>šāš</b> “six”	*الطي <b>*altı</b> “six”	جرعوان <b>jur‘uan</b> “six”
30	سته <b>sitta</b> ↑ “six”	شش <b>šāš</b> ↑ <sup>2</sup> “six”		

## 201—col.B

1	سبعة <b>sab‘a</b> “seven”	هفت <b>haft</b>	يדי <b>yedi</b>	دولان <b>dolân</b>
2	ثمانية <b>tamâniya</b> “eight”	هشت <b>hašt</b>	سكز <b>sekiz</b>	نايمان <b>naiman</b>

<sup>1</sup> Confusion on the part of the copyist. The Pers. سه *sih* “three” has been omitted.

<sup>2</sup> An extra line was added to compensate for the misalignment of the Arabic entries. The Pers. merely repeats the preceding.

3	تسعة tis <sup>ʿ</sup> a “nine”	نُه nuh	طقز toquz	ييسون yisun
4	عشرة ʿašara “ten”	ده dah	اون on	هربان harban
5	عشرون ʿiśrûn “twenty”	بيشت bîst	يكرمي yigirmi	قورين qorin
6	ثلثون talâtûn “thirty”	سي sî	اوتوز* otuz	قوجين* quçin
7	اربعون arba <sup>ʿ</sup> ûn “forty”	چهل čihil	قرق qırq	دوجين döçin
8	خمسون hamsûn “fifty”	بنجاه panjâh	ايلي elli	تابين tabin
9	ستون sittûn “sixty”	شصت šašt	التمش altmîš	جران jiran
10	سبعون sab <sup>ʿ</sup> ûn “seventy”	هفتاد haftâd	يتمش yetmîš	دلا[n] <sup>2</sup> dala[n] <sup>2</sup>

<sup>1</sup> Orilli.

<sup>2</sup> The ms. has : حئرا which Ligeti emends to : دلا. Kara, however, suggests that this should be *dalan*, the Arabic transcription being perhaps a mistaken repetition of line 9 : *jiran*. There is no basis to “emend” the ms. form to *dala[n]*. Indeed, the *lapsus calami* suggested by Kara seems most likely.



11	ثمانون <b>tamânûn</b> “eighty”	هشتاد <b>haštâd</b>	سكسان* <b>seksen</b>	نايان <b>nayan</b>
12	تسعون <b>tis‘ûn</b> “ninety”	نود <b>navad</b>	تقسان <b>toqsan</b>	ييران <b>yiren</b>
13	مائة <b>mi‘a</b> “hundred”	صد <b>şad</b>	يوز <b>yüz</b>	جاوون <b>jawun</b>
14	الف <b>alf</b> “thousand”	هزار <b>hazâr</b>	منك بين <b>ming, bin</b>	منقان <b>minqan</b>
15	عشرة الاف <b>‘ašarat âlâf</b> “ten thousand” <sup>1</sup>	صد هزار <b>şad hazâr</b> ↓ “a hundred thousand”	يوز منك <b>yüz ming</b> ↓ “a hundred thousand”	هربان تومان <b>harban tümen</b> ↓ “hundred thousand” <sup>2</sup>
16	مائة الف <b>mi‘a alf</b> ↑ “hundred thousands”	يك <b>yakum</b> ↓ “the first”	بیرین <b>*birin</b> ↓ “first”	نيكا ار <b>nike‘er</b> ↓ “first”
17	الواحد <b>al-wâḥid</b> “the first, single”	دوم <b>duvum</b> ↓ “second”	ايكنج <b>ikinc̣</b> ↓ “second”	قودار <b>qodâr</b> ↓ “second”
18	الثاني <b>âl-tânî</b> “the second”	دوم <b>duvum</b> “second”	ايكنج <b>ikinc̣</b>	قودار <b>qodâr</b>

<sup>1</sup> This is actually a rendering of the Mongol *tümen* “ten thousand.” Clearly, an entry for *tümen*, an important military and administrative term in the Mongol empire, has been omitted in the other columns.

<sup>2</sup> Lit. “ten ten thousand.”

19	الاحاد *uḥâda <sup>1</sup> “one by one”	يكان يكان yagân yagân	بير بير bir bir	*نكانجه nikenče
20	اعشار a <sup>c</sup> šâr <sup>2</sup> “ten by ten”	ده كان ده كان dah-gân dah-gân	اون اون on on	هربانجه harbanča
21	دينار dînâr “dinar”	يك دينار yak dînâr “one gold coin”	بير التون bir altun	نكن الت niken altan
22	ذراع dîrâ <sup>c</sup> “a cubit”	يك قولاج yak qûlâj ↓ “one fathom”	بير ارشون bir aršun “one cubit”	نكن قري niken qari “one cubit”
23	باع bâ <sup>c</sup> “a fathom”	يك گز yak gaz ↑ “one cubit”	بير قولاج bir qulač “one fathom”	نكن الدا niken alda “one fathom”
24	منا manan “a weight of 2 ratl”	يك من yak man “one <i>man</i> ” <sup>4</sup>	بير باتمن bir batman <sup>3</sup>	نكن بتمن niken batman
25	غرارة girâra “sack (for straw or grain)”	تغار tagâr “a provision bag hung by a horseman at each side of his horse”	بير تغار bir tagâr “one tagâr”	نكن تغار niken tagâr

<sup>1</sup> Or *uḥâdu*.

<sup>2</sup> Or *u<sup>c</sup>šâru* for *‘ušâru*

<sup>3</sup> A unit of measurement for solids and liquids “with a wide range of volumes,” see Clauson, *ED*, 305-306.

<sup>4</sup> A “weight which varies according to the custom of the country” (Steingass, 1316).

26	حمل <b>hīmīl</b> “a load”	يك خروار <b>yak ḥarvâr</b>	بیر یوک <b>bir yūk</b>	نکن اچا <b>niken ača</b>
27	الماء <b>al-mâ<sup>3</sup></b> “water”	اب <b>âb</b>	سو <b>su</b>	اوسون <b>usun</b>
28	النهر <b>al-nahr</b> “stream”	جوي <b>jûy</b>	ار <b>arq<sup>1</sup></b> “irrigation canal”	تتاؤل <b>tataul</b> “irrigation canal”
29	النهر الجاري <b>al-nahr al-jârî</b> “flowing stream”	جوي روان <b>jûy-i ravân</b>	اقرار ارق <b>aqar arq</b>	*جرغه <sup>[k]2</sup> <b>čorga</b>

## 201—col.C

1	الينبوع <b>al-yanbû<sup>c</sup></b> “spring, source, well”	چشمه <b>čašma</b>	منار <b>mīnar</b>	بلاق <b>bulaq</b>
2	الغدير <b>al-ġadîr</b> “pond”	كذلك <b>kaḏâlika</b> “the same”	كول* <b>köl</b>	ناور <b>naur</b>
3	البير <b>al-bi<sup>3</sup>r<sup>3</sup></b> “well”	جاه <b>čâh</b>	قيو <b>quyu</b>	قدق <b>quduq</b>

<sup>1</sup> Or *arq*.<sup>2</sup> Ms. has : احرعه for which Kara has suggested the emendation noted here. He further notes “*čorga* “tube, tuyau; [canal]”, cf. Written Mong. *čorgo* “tube, pipe, spout, funnel; pump” also a toponym in Eastern Turkestan; or cf. *čuburui-* to flow? “<sup>3</sup> I.e. البئر.

4	الجواري الجاري *al-juwârî al-jârî “deep water” “flowing”	رود rûd “river, torrent, flowing water”	اوزان رود özen rud “river, river (Pers.)”	موران mören “river”
5	الدجلة al-Dijla “the Tigris river, any great river”	بسان basân <sup>1</sup> ?	مسه ?	*جوي *juî <sup>2</sup> ? “flowing water”
6	الرحا الما al-raḥâ al-mâ <sup>3</sup> “water-mill”	اسياف âsiyâf “a water-mill”	اكرمان egirmen “mill” <sup>3</sup>	تيرمان têrmen
7	الرض al-ard “earth”	زمين zamîn	بير yîr	غجار gajar
8	وجهها wajhuhâ “its face, surface”	روي زمين rû-yî zamîn “surface of the ground”	بير يوزي yîr yûzi “face of the earth”	دالاکي delekei “surface of the earth”
9	القاع al-qâ <sup>c</sup> “plain, lowland”	زمين هامون zamîn-i hāmûn	يبان *يازي* yāban, *yazî	کير قجر* ker qajar “steppe”
10	الجبيل al-jabal “mountain	کوه kûh	تاغ tağ	اوله aula

<sup>1</sup> < basânîdan “to water, to irrigate,” pasânîdan “to irrigate” (Steingass, 185, 249) ?

<sup>2</sup> This is a Pers. term. The ms. seems to have : هوي .

<sup>3</sup> This is an unusual form. Cf. the more common *tegirmen* (Clauson, *ED*, 486) of which this may be a corruption.

- |    |   |  |   |  |
|----|---|--|---|--|
| 11 | الجبيل الصغير<br>al-jabal al-<br>saġîr<br>“little<br>mountain”            | كُوْه خُرْد<br>kûh-î ħurd                                      | كجيك تاغ<br>kičik taġ   | القون <sup>1</sup><br>alqun <sup>1</sup>           |
| 12 | التل<br>al-tall<br>“hill”   | بُشْتَه<br>pušta<br>“a little hill”                            | تبا<br>tebe   | اوندر<br>öndür                                     |
| 13 | الرابية<br>al-râbiya<br>“hill”  | توده<br>tûda<br>“hillock”                                      | تباچوق<br>tebečuq   | هلقون<br>hulqun                                    |
| 14 | المكان العالي<br>al-makân<br>al-‘âlî<br>“highest<br>place,<br>high place” | بَلَد<br>baland<br>“high”                                      | يوكساك*<br>يوجا ايضا<br>yüksek<br>yüče <sup>3</sup> <i>aidan</i><br>“high”<br>“also yüče” | ئىرون مرئى <sup>2</sup>                            |
| 15 | العقبة<br>al-‘aqaba<br>“steep road,<br>steep incline;<br>pass”            | كربوا<br>garîvâ <sup>4</sup><br>“a steep or<br>difficult pass” | يقش اغيش<br>yoquş <sup>5</sup> aġış<br>“rise,<br>ascent”                                  | دبان<br>dabân <sup>[k]</sup><br>“mountain<br>pass” |

<sup>1</sup> Kara prefers an emendation to : قلدون *qaldun*, cf. *Histoire secrète* : *qaldut* “petites montagnes” pl. (see I. De Rachewiltz, *Index to the Secret History of the Mongols* (Indiana University Uralic and Altaic Series, 121, Bloomington, 1972), p. 76, line 5022 *qaldut-ta*). *Qaldun* is best known as a toponym : Mount Burġan Qaldun which played an important role in Činggis Qan’s early history.

<sup>2</sup> Kara suggests a reading : نىرون هور [ي] *nirun hora[i]* “sommets de l’arrête.”

<sup>3</sup> Or *yüje*.

<sup>4</sup> Usually كربويه.

<sup>5</sup> Or *yaquş* (see Toparlı, *Kıpçak Türkçesi Sözl.*, 231).

16	المكان السافل <b>al-makân al-sâfil</b> “low place”	نشيب <b>nišîb</b> “a descent, declivity; low, hollow”	قويي انيش ايضا <b>qoyi, iniš aiḍan</b> “down, down- wards” also “descent”	بوقاني دورا ايضا <b>boqani, dōra aiḍan</b> “a descent” also “down, “downward”
17	التراب <b>al-turâb</b> “dust, earth, dirt”	خاك <b>ḥâk</b> “earth, dust”	تبراق <b>topraq</b>	شيروا <b>šîroa</b> “dust”
18	الرمل <b>al-raml</b> “sand”	ريك* <b>rîg</b>	قُم <b>qum</b>	قماق <b>qumaq</b>
19	الغبار <b>al-ġubâr</b> “dust”	كرد <b>gard</b>	توز <b>toz</b>	توسون <b>tôsun</b>
20	البلدان <b>al-buldân</b> “countries”	ولايتها <b>vilâyathâ</b>	ايل <b>il</b>	الوس <b>ulus</b> “country”
21	القرية والمدينة <b>al-qarya wa'l madîna</b> “village” and “city”	ديه وشهر <b>dih wa šahr</b> “town, village” and “city”	كنت بالق ايضا <b>kent, balıq aiḍan</b> “town, village” also “city”	بلاغسون <b>balagusun</b> “city”
22	باب المدينة <b>bâb al-madîna</b> “town gate”	دروازه <b>darvâza</b> “a gate”	كنت قابوغي <b>kent qapuġi</b> “gate of the town”	<sup>1</sup> قهلقا <b>qahalqa</b> “a gate”

<sup>1</sup> Ms. has : فلفهاه

23	القلعة <b>al-qalʿa</b> “fortress”	حصار <b>ḥiṣār</b>	حصار <b>ḥiṣār</b>	قرقان <b>qorqan</b>
24	السيور <b>al-sûr</b> “wall”	بارو <b>bârû</b>	بارو <b>baru</b>	كرلكاتي* <b>gerlegetei<sup>1</sup></b>
25	دار الحكم <b>dâr al-ḥukm</b> “house of justice”	المحكمة <b>maḥkamat</b> “a tribunal”	يُولون <b>ywlwn ?</b> ?	يارغو <b>yarġu</b> “tribunal”
26	البيت <b>al-bait</b> “house”	خانه <b>ḥâna</b>	ايو <b>iv<sup>2</sup></b>	كير المي <b>ger ?</b>
27	السوق <b>al-sûq</b> “bazaar, market”	بازار ايضا <b>bâzâr aiḍan</b>	بازار <b>bazar</b>	*اوچار <b>uçar</b>
28	القنطرة  <b>al-qanṭara</b> “arched bridge, vault, arch; archway, arcade”	بل منزل كاه <b>pul-i manzil-gâh</b> “the bridge of an inn”	كوسكو* كوبروك* <b>köskü köprük</b> “bridge (covered by a ) kiosk/inn”	كوركا*  <b>körge</b> “bridge”
29	المنزل <b>al-manzil</b> “stopping station”	منزل كاه <b>manzil-gâh</b> “an inn”	كوسكو يير <b>köskü yir</b>	قناغو* <b>qonaġu<sup>3</sup></b> “stopping station, inn”

<sup>1</sup> Kara prefers the reading : كوريان\* : *kürien* “enceinte, mur” or even كرسكا *gerisge* “paravant.”

<sup>2</sup> Orev, iw, ew etc.

<sup>3</sup> Ms. has فناغو تا. The final *tâ* is unclear and may be a scribal error.

202—*col.A*

	ARABIC	PERSIAN	TURKIC	MONGOL
1	الطريق <b>al-ṭarîq</b> “way, road”	راه <b>râh</b>	يول <b>yol</b>	مور <b>mör</b>
2	الحجر الكبير <b>al-ḥajar al-kabîr</b> “big stone”	سنگ <b>sang</b> “stone”	تاش <b>taš</b> “stone”	کری <b>küri</b> “stone”
3	السطح <b>al-saṭḥ</b> “(flat) roof”	اسمانه بام <b>âsmâna, bam</b> “ceiling, roof” “roof”	طام استي <b>ṭam üsti</b> “top of the house”	کیر دیرا <b>ger dêre</b>
4	الطين <b>al-ṭîn</b> “clay, mud”	کیل <b>gîl</b>	بلجق و بالیق ایضا <b>balčiq wa baliq<sup>1</sup></b> <b>aiḍan</b> “balčiq and also baliq”	شیرا <b>šira</b>
5	الاجر <b>al-âjurr</b> “baked brick”	خشت <b>ḥišt</b> “brick”	کربیج <b>kerpič</b> “brick”	تنغلاسون <b>tanglasun</b> “brick”
6	الرماد <b>al-ramâd</b> “ashes”	خاک استر <b>ḥâk istar</b>	کول <b>kül</b>	هناسون <b>hünesün</b>
7	الخيمة <b>al-ḥaima</b> “tent”	چادر <b>čâdar</b>	چادر والاجوق <b>čadır wa alačuq</b> “tent” and “large tent”	چاچیر <b>čačir</b>

<sup>1</sup> Both terms mean “mud” rendering Arabic *al-ṭîn* in the Mamlûk glossaries. *Balıq* (which can also mean “fish” and “city”) seems to be more restricted to Oğuz (see Clauson, *ED*, 333, 336).



8	الطنب <b>al-ṭunub</b> “tent rope”	رسمان <b>rismân</b> “a rope”	ایب <b>ip</b> “rope”	دیسون <b>dêsün</b> “rope”
9	الوتد <b>al-watad</b> “peg”	میخ <b>mîḥ</b>	قازوق <b>qazuq</b>	قدسون <b>qadasun</b>
10	القبة <b>al-qubba</b> “dome-shaped edifice”	خرگاه <b>ḥargâh</b> <sup>1</sup> “tent, pavilion, tabernacle”	*قرا ایو <b>*qara iv</b> <sup>2</sup> “tent”	تیرمه <b>terme</b> “tent” <sup>3</sup>
11	بابها <b>bâbuhâ</b> “its (i.e. the tent’s) door”	در خرگاه <b>dar-i ḥargâh</b> “door of the tent”	قرا ایو قبوغي* <b>qara iv qapugı</b> “door of the tent”	ایودن <b>eüden</b> “gate”
12	لبادها <b>labbâduhâ</b> “its felts”	نمد خرگاه <b>namad-i ḥargâh</b> “felt of the tent”	قرا ایو کزی <b>qara iv kizi</b> “felt of the tent” <sup>4</sup>	سسکای <b>siskei</b> “felt”
13	لباد راسها <b>labbâd ra’sihâ</b> “felt of its top”	نمد سر خرگاه <b>namad-i sar-i ḥargâh</b> “felt of the top of the tent”	تنلك* وتوبي* <b>tünlük wa tübi</b> “smoke-hole” and “foundation (of the house)” <sup>5</sup> ?	اوکاین* برکسون <b>örgeyin bürkesün</b> “covering of the top of the tent”

<sup>1</sup> Vocalized in ms. as : *ḥirgâh*.

<sup>2</sup> *Tarama Sözlüğü*, IV, 2259 *kara ev* “büyük çadır,” see also A. N. Kononov, “Semantika cvetooboznačenij v tjurkskix jazzykax” *Tjurkologičeskij Sbornik* 1975 (Moskva, 1978), 162, Lit. “black tent/house.”

<sup>3</sup> Lessing, 806 : *terme* < Tib. *ther-ma*, “thin woolen textile, flannel-like fabric; the wooden grate of the walls of a felt tent.”

<sup>4</sup> The form *kiz* (< *kiyiz* < *kiḏiz* “felt”) is Qıpčaq or Türkî (Çagatay). The standard Oğuz term is *keçelkeçi* (Clauson, *ED*, 694,707).

<sup>5</sup> Clauson, *ED*, 520 : *tünglük* “the smoke-hole of a tent’, hence by extension, ‘window’

14	اخشابها [omitted] و هي <b>aḥṣâbuhâ</b> <b>wa hiya</b> “its wood (posts) and it is [ ?]”	*جبهای سر خرگاه <b>*čubhâ-yi</b> <b>sar-i ḥargâh</b> “beams of the top of the tent”	ایو اوقی <b>iv oqi</b> “tent beam”	هوني <b>huni</b> “poles of a tent”
15	القبر <b>al-qabr</b> “grave”	گور <b>gûr</b>	سين <b>sin</b>	هوكودل <b>hüküdel</b>
16	الشجر <b>al-šajar</b> “tree”	درخت <b>daraḥt</b>	اڭاج <b>ağaç</b>	مودون <b>modun</b>
17	العرق <b>al-‘irq</b> “root”	بيخ درخت <b>bîḥ-i daraḥt</b> “root of a tree”	اڭاج كوكي <b>ağaç kôki</b> “root of a tree”	هوجاور <b>hujaur</b> “root”
18	الورق <b>al-waraq</b> “foliage”	برق <b>barq</b> “leaf of a tree”	يبراق <b>yapraq</b> “leaf”	نابچين <b>nabčîn</b> “leaf (of a tree)”
19	الغصن <b>al-ğuşn</b> “twig, branch”	شاخ <b>šâḥ</b> “branch”	بوتاق <b>butaq</b> “branch”	سلسون* <b>salâsun</b> “twig, branch”
20	شجر الصفصاف وهو الخلاف <b>šajar al-şafşâf</b> <b>wa huwa</b> <b>al-ḥilâf</b> “willow tree, i.e. the oriental poplar” <sup>2</sup>	درخت بيد <b>daraḥt-i bîd</b> “willow-tree”	سكوت <b>sögüt</b>	ايجاسون <b>içêsün</b>

and the like.” Ibid, 434-435 : *tüb* “the root of a tree or plant, hence metaph. ‘the foundation (of a structure)...”

<sup>1</sup> Instead of the expected : *čûb*, “a long, wood, ...a beam;” cf. also *čûbâ* “a stake, a post”

<sup>2</sup> *Ḥilâf* can denote a variety of willow trees.

21	poplar” <sup>1</sup> البياض <b>al-bayâḍ</b> “white (poplar)”	سافيدار <b>safîdâr</b> “white poplar”	تتراك <b>titrek</b> “aspen, trembling poplar”	هولياسون <b>huliyasun</b>
22	الصنوبر <b>al-ṣanaubar</b> “stove pine”	درخت جلغوزه <b>daraḥt-i jalġûza</b> “jalġoza <sup>2</sup> tree”	جلغوزه* اغاجي <b>ċalġoza ağaçı</b>	سمور مدون <b>samur modun</b> “cedar-tree”
23	شجر ضلب الجنال <b>šajar *ḍulb *al-janâl<sup>3</sup></b> “plane tree, sycamore,” “plaintain-tree”	سبیدار <b>sapîdâr</b> “a willow”	قرا تتراك <b>qara titrek</b> “black trembling poplar”	قلياسون <b>qaliyasun</b> “a kind of elm- tree”
24	شجر النشاب* <b>šajar al-nuṣṣâb</b> “arrow tree”	خدنك <b>ḥadang<sup>4</sup></b>	قدنك <b>qadang<sup>5</sup></b>	قوسون <b>qusun</b> “birch tree”
25	الطرفا <b>al-ṭarfâ</b> “tamarisk”	گَز <b>gaz</b>	يلغون <b>yılġun</b>	سوقاي <b>suqai</b>
26	الشوك <b>al-šauk</b> “thorn(s)”	خار <b>ḥâr</b>	تكان <b>tikén</b>	اوركاسون <b>örgesün</b>

<sup>1</sup> *Ḥilâf* can denote a variety of willow trees.

<sup>2</sup> Pers. *jalġûza* “a nut resembling the pistachio” (Steingass, 368).

<sup>3</sup> For *ḍulb*. Varisco suggests شجر الطنب بالجنال *šajar al-ṭunub bi-al-jibâl*, the term for a tree in the mountains of Yemen. If *al-janâl* is the correct reading, it may be from Pers. *čanâl* “the plantain-tree.”

<sup>4</sup> “White poplar; tree from which they make arrows and saddle-trees” (Steingass, 450).

<sup>5</sup> The Turkic term clearly stems from the Persian.

- |    |  |   |  |                               |
|----|--|---|--|-------------------------------|
| 27 | العفص<br>al-ʿafṣ<br>“galls, gallnuts<br>oak apples”  | مازو الحهيع<br>māzû, ?<br>“gall, oak-apple,”<br>? | مازو<br>mazu   | مازو<br>māzu<br>“gallnuts”    |
| 28 | قصب الخضر<br>والقلم<br>qaṣab al-ḥaḍir<br>waʿl-qalam<br>“green sugar<br>reed” and<br>“reed pen” | كذلك<br>kadālika<br>“the same”                    | قمش وقاشاق<br>qamiš wa qašaq<br>“reed, cane,<br>rush” and<br>“bulrush” | قولوسون*<br>qulusun<br>“reed” |
| 29 | اخطب<br>al-ḥaṭab<br>“firewood”   | هيزم<br>hīzum                                     | اودون<br>odun  | تلان و جال<br>tülên wa<br>jâl |

## 202—col.B

- |   |                                    |   |                |                   |
|---|------------------------------------|---|----------------|-------------------|
| 1 | الفحم<br>al-faḥm<br>“charcoal(s)”  | انگشت<br>angišt                             | كُمرُ<br>kömür | نورسون<br>nüresün |
| 2 | الفاكهة<br>al-fâkiha<br>“fruit(s)” | ميوه<br>mîva                                | ييميش<br>yemiš | جميش<br>jemiš     |
| 3 | التفاح<br>al-tuffâḥ<br>“apple(s)”  | سيوب <sup>1</sup><br>sîv [sîb] <sup>1</sup> | المه<br>alma   | اليمه<br>alima    |
| 4 | السفرجل<br>al-safarjal<br>“quince” | به<br>bihi                                  | هيوه<br>hayva  | هيبه<br>haiba     |

<sup>1</sup> This must be the intention of the superscripted ب *b*.

5	المشمش <b>al-mišmiš</b> “apricot”	زردالو <b>zard-âlû</b>	سارو اړوك <b>saru erük</b>	شيرا اړك* <b>šira erük</b>
6	الانجاص <b>al-injâš<sup>1</sup></b> “pear” “plum”	آلو <b>âlû</b> “plum”	قرا اړوك ايضا <b>qara erük aiðan</b> “also <i>qara erük</i> ”	قرا اړوك <b>qara erük</b>
7	الخوخ <b>al-ḥauḥ</b> “peach”	شفتالو مثله <b>šaft-âlû miṭluhu</b> “ <i>šaftâlû</i> likewise”	شفتالو <b>šaftalu</b>	شفتالي <b>šaftali</b>
8	العنب الزبيب <b>al-‘inab</b> <b>al-zabîb</b> “grape, dried grapes, raisins”	انكور <b>angûr</b> “a grape, a raisin”	ازوم <b>üzüm</b> “grape, raisin”	ازوم <b>üzüm</b> “grape”
9	الحصرم <b>al-ḥiṣrim</b> “unripe and sour grapes”	غوره <b>ġûra</b> “unripe grapes”	قروق <b>qoruq</b> “unripe grape, sour grape”	قرا* <b>qûra</b> “dry (grapes, raisins)”
10	الرمان <b>al-rummân</b> “pomegranate”	نار <b>nâr</b>	انار <b>anar</b>	انار <b>anâr</b>
11	التين <b>al-tîn</b> “fig”	انجير سيوا <b>anjîr sîvâ</b> “fig apple”	انجير <b>injîr</b> “fig”	انجير <b>injîr</b>
12	الجوز <b>al-jauz</b> “walnut”	قوز <b>qûz</b>	يغاق <b>yagaq</b>	جغاق <b>jaġaq</b>

<sup>1</sup> A Yemeni dialect term for *al-ijjâš* (Varisco).

13	الغبيرا al-ğubairâ “jujube”	سنجد sinjid <sup>1</sup>	يكد yigde	جكد jigde
14	الزرع al-zar <sup>c</sup> “seed”	كشت kišt	اشيق aşıq <sup>3</sup>	ترغان* tarğan
15	الحنطة al-hinṭa “wheat”	گندم gandum	بغداي bugday	تريسون taryasun <sup>4</sup>
16	الشعير al-ša‘îr “barley”	جو jau	اربا ايضا arpa aiḍan “also arpa”	اربا arpa
17	الارز al-aruzz “rice”	برنج birinj	تترقان ايضا tuturqan aiḍan “also tuturqan”	تترقان* tuturqan
18	الدخن al-duḥn “pearl-millet”	ارزن arzan “millet”	تاروا taru	أمون amun “millet”
19	الذرة المقشورة al-ḍura al-maqšûra “threshed sorghum” <sup>6</sup>	ارزن كوفته arzan-i kûfta “threshed millet”	تُكُو* tügü <sup>5</sup> “peeled millet”	أمون amun “hulled millet”

<sup>1</sup> In ms. vocalized as *sanjad*.

<sup>2</sup> Or perhaps ترقان *tarqan* which is closer to the ms. form. Kara suggests تريان *taryan* or تريق *tariq*.

<sup>3</sup> “Budding graft, pollen, Cf. Middle Qıpç., Osm. *aşı* (Toparlı, *Kıpçak Türkçesi Sözl.*, 25).

<sup>4</sup> Kara: “a hapex from *tariya* (n) + *sun* or *tari* + *ğasun*.”

<sup>5</sup> Cf. Middle Oğuz (Kâşğari/Dankoff, II, 269) *tügi* “seeds of millet after the bran has been peeled away,” Middle Qıpç. *tüwgü* or *tü:ğü*: (See Clauson, *ED*, 478).

<sup>6</sup> In Yemen, *ḍurra* denotes “sorghum” (Varisco).

20	القطن <b>al-quṭn</b> “cotton”	بُنْبَه <b>punba</b>	باخته* <b>paḥta</b> <sup>1</sup>	كبينك <b>köbeng</b>
21	البصل <b>al-baṣal</b> “onion(s)”	بياز <b>piyâz</b>	سوغان <b>soġan</b>	سونكقينا* <b>songqina</b>
22	الثوم <b>al-tûm</b> “garlic”	سير <b>sîr</b>	سر مساق ايضا <b>sarimsaq aiḍan</b> “also <i>sarimsaq</i> ”	سر مساق <b>sarimsaq</b>
23	الخس <b>al-ḥass</b> “lettuce”	كاهو لنا كون <b>kâhû, ?, ?</b> “lettuce, ?, ?”	مرول* <b>marul</b> <sup>3</sup>	المغان <sup>2</sup>
24	الحشيش <b>al-ḥašîš</b> “grass, hay”	كاه علف <b>kâh-i ‘alif</b> “hay, fodder”	اوت *ot “grass, fodder”	اباسون <b>ebesün</b>
25	الرطوبة <b>al-raṭba</b> “clover”	سبست <b>supust</b> “trefoil”	يرنجقه <b>yurinčqa</b> “clover”	قسينغر* *qosiyaṅgur “vetch” <sup>[k]4</sup>
26	ابيض <b>abyaḍ</b> “white”	سفيد <b>safid</b>	اق <b>aq</b>	جغان <b>čagân</b>
27	احمر <b>aḥmar</b> “red”	سرخ <b>surḥ</b>	قزل <b>qızıl</b>	هولان <b>hulân</b>

<sup>1</sup> Or perhaps بامق *pamuq* [k].

<sup>2</sup> A reading المغاي is also possible.

<sup>3</sup> < Greek μαρούλι < μαρούλι < Lat. *amarula* (*lactuca*), see Andriôtês, 198.

<sup>4</sup> Ms. : فحنعو. The form suggested by Kara requires considerable emendation. He further notes Mod. Mong. *xošoongor* “vetch” and *ger-ün x.* “clover” (Lessing, 971, *xosijanggur*). “Another word, *qojigar* “balk, mangy” is also used as the first attribute element of some plant names, but not independently” (Kara).

28	اخضر <b>aḥḍar</b> “green”	سبز <b>sabz</b>	ياشیل <b>yašıl</b>	نوغان <b>noğân</b>
29	ازرق <b>azraq</b> “blue”	کبود <b>kabûd</b>	کوک <b>kök</b>	کوکە <b>köke</b>
202— <i>col. C</i>				
1	اسود <b>aswad</b> “black”	سیاه <b>siyâh</b>	قرا <b>qara</b>	قرا بچین <b>qarabčîn</b>
2	اصفر <b>aşfar</b> “yellow”	زرد <b>zard</b>	ساری <b>sarı</b>	شیرا <b>şîra</b>
3	اعجمي <b>a<sup>c</sup>jamî</b> “non-Arabic; Persian”	تاجک <b>tâjik<sup>1</sup></b>	مسلمان <b>müsülman</b>	سرتاول <b>sartaul<sup>2</sup></b>
4	ابق <b>âbiq</b> “fugitive”	گریخته <b>guriḥta</b>	سرکن* <b>sürgün</b>	کزک <b>kezik</b>
5	اعین <b>a<sup>c</sup>yan</b> “large-eyed; beautiful-eyed”	فراخ چشم <b>farâḥ-čāšm</b>	کنک کوزلک <b>keng közlük</b>	جققتو* <b>čoqtu</b>

<sup>1</sup> “One not an Arab or Turk, a Persian” (Steingass, 273).

<sup>2</sup> < Turk. *sart* “town dweller, Iranian” < Sanskrit (via Sogdian) *sarṭha* “merchant” (Clauson, *ED*, 846), see also V.V. Barthold (Bartol’d), “Sart” in his *Sočinenija* (Moskva, 1963-1977), II/2, 527-529. In the Mongol era, it denoted both “Muslim” and the “urban Iranian population.”



6	اعجف <b>a<sup>c</sup>jaf</b> “slender; lean”	لاغر <b>lâgar</b>	اروق <b>aruq</b>	تروغان <b>turuğan</b>
7	امرد <b>amrad</b> “beardless”	بي ريش <b>bî-rîš</b>	سقل سيز <b>saqalsız</b>	سقل اوکاي <b>saqal ügei</b>
8	انثا <b>unṭâ</b> “female”	ماده <b>mâda</b>	ديشي <b>dîši</b>	امه <b>eme</b>
9	بارد <b>bârid</b> “cold”	خنک وسرد اقوي منه <b>ḥunuk wa sard</b> <b>aqwa minhu</b> “cold, and <i>sard</i> is stronger than it”	سغۇق <b>soġuq</b> “cold”	کویتان <b>küiten</b> <sup>1[k]</sup>
10	باغي <b>bâġî</b> “rebellious; wicked”	باغي مثله <b>bâġî mîṭluhu</b> “ <i>bâġî</i> , likewise”	باغي <b>bâġî</b>	دایسون <b>daisun</b> “rebellious”
11	بخيل <b>bahîl</b> “avaricious, greedy; miser”	سخت <b>saḥt</b> hard, austere, cruel, stingy”	قتا <b>qata</b> “hard, stingy” <sup>2</sup>	قتاون <b>qataun</b> “hard; stingy”
12	بعيد <b>ba<sup>c</sup>îd</b> “distant”	دور <b>dûr</b>	یراق <b>yıraq</b>	قولا <b>qola</b>
13	بکر <b>bikr</b> “virgin”	دُختر خانه <b>duḥtar-i ḥâna</b>	قز اغلان <b>qız oġlan</b>	هوکین <b>hökin</b>

<sup>1</sup> Or *köiten*.<sup>2</sup> Usually *qat(t)ıġ/qat(t)ı*, see Clauson, *ED*, 597-598.

14	تعبان <b>ta<sup>c</sup>bân</b> “tired”	فرمانده <b>firû-mânda</b>	*آرلش <b>arılmiş</b>	ههجه <b>heçejem</b> <sup>[k]</sup>
15	ثقیل <b>taqîl</b> “heavy”	کران سنکن <b>girân, sangîn</b> “heavy, heavy”	اغر <b>ağır</b>	کُندو <b>kündü</b>
16	جاری <b>jârî</b> “flowing”	روان <b>ravân</b>	اقر <b>aqar</b>	ارسغتو <b>urusğu-tu</b> <sup>1</sup>
17	جاریه <b>jâriya</b> “girl; slave-girl, maid”	کنیزک <b>kanîzak</b>	قرناق <b>qırnaq</b>	شباکچین <sup>2</sup> <b>şibekçin</b>
18	خراب <b>harâb</b> “destruction, desolation”	ویرانه <b>vîrâna</b> “desolate”	بسق* <b>*basıq</b> <sup>3</sup> ?	ایبدرکای <b>ebderkei</b> “destroyed”
19	جایع <b>jâ<sup>c</sup>i<sup>c</sup></b> “hungry”	گرسنه <b>gursina</b> <sup>4</sup>	اچ کشی <b>aç kişi</b> “hungry person”	اولسکلان <b>öleskülên</b>
20	جبان <b>jabân</b> “coward”	ترسندا <b>tarsindâ</b>	*یرک سیز <b>yüreksiz</b>	جرکان اوکای <b>jürken ügei</b>
21	جدید <b>jadîd</b> “new”	نَو <b>nau</b>	ینکی <b>yengi</b>	شینى <b>şini</b>

<sup>1</sup> Kara suggests \*ارسقالتو *urusqaltu*.

<sup>2</sup> Ms. has : شباکشین *şibekşin*.

<sup>3</sup> Cf. *basıq*- “to be attacked, crushed” (Clauson, *ED*, 373)

<sup>4</sup> Or *gursina*, *gurisna*, *gurusna*, *gurasna*.

22	الجلد <b>al-jald</b> “strong, sturdy”	بشكول <b>biškûl</b> <sup>1</sup>	تغراق <b>tıgraq</b>	الدام <b>ıldam</b>
23	الجيد والظريف <b>al-jayyid waʿl- *zarîf [zarf]</b> “good” and “fine”	نيكو <b>nîkû</b>	يخشي <b>yaḥşı</b>	قايين <b>şain</b>
24	الحاد <b>al-ḥâd</b> “sharp”	تيز <b>tîz</b>	*كسكين <b>keskin</b>	قرجا <b>qurça</b>
25	الحار <b>al-ḥârr</b> “heat, warmth”	گرم <b>garm</b> “warm”	ايسي <b>isi</b>	قلاوون <b>qalawun</b>
26	الحافي <b>āl-ḥâfî</b> “barefoot(ed)”	باي برهنا <b>pây-barahnâ</b>	يالنك اياق <b>yalıng ayaq</b>	نيچكون كول <b>ničkûn köl</b>
27	الحامض <b>al-ḥâmiḍ</b> “sour”	ترش <b>turuş</b> <sup>2</sup>	أجي <b>aji</b>	قاسون <b>qasûn</b> “sour, bitter”
28	الحسن <b>al-ḥasan</b> “beautiful, handsome, nice, good”	نيكو و زيبه ونغز و خوب <b>*nîkû wa zîba wa nağz wa ḥûb</b> “good, beautiful, elegant, good, “	كركلو <b>körüklü</b> “beautiful”	قوالوق* <b>qualuq</b> “beautiful”
29	الحي <b>al-ḥayy</b> “living, lively”	زنده <b>zinda</b> “alive, living”	تيرك <b>tirig</b> “alive, living”	اميدو <b>amidu</b> “living, alive”

<sup>1</sup> Or *baškûl*.<sup>2</sup> Or *turş*.

203—*col.A*

ARABIC	PERSIAN	TURKIC	MONGOL
1 خاطئة <b>ḥaṭi'a</b> “sinner”	روسبی ایضا <b>rûspî âiḍan</b> “courtesan also”	روسبی <b>röspi</b> “courtesan”	سیرلجی <b>şirilči</b>
2 خفیف <b>ḥafif</b> “light (of weight)”	سبوك <b>sabûk</b>	ینكل* <b>yingil</b>	كونكان* <b>köngen</b>
3 دقیق <b>daqîq</b> “fine; slender”	باریک <b>bârik</b>	اینجکا <b>inčke</b>	نارین <b>narin</b>
4 ذکر <b>ḍakar</b> “male”	نر <b>nar</b>	ایرکک <b>irkek</b>	سوبان <b>soban</b> <sup>1</sup>
5 راجل <b>râjil</b> “pedestrian”	بیاده <b>piyâda</b>	یذاغ <b>yadağ</b>	یابوغان <b>yabuğân</b>
6 راكب <b>râkib</b> “rider”	سوار <b>suvâr</b> <sup>2</sup>	اطلیغ <b>aṭlıg</b>	مورتای <b>moritai</b>
7 واقف <b>wâqif</b> “stopping”	ایستاده <b>istâda</b> “standing”	ترمیش <b>turmiş</b> “stood”	بایقسان* <b>baiqsan</b> [k] “standing”
8 رحو <b>raḥw</b> <sup>3</sup> “slack”	سست <b>sust</b> “weak”	کوج سیز* <b>kücsiz</b> “weak”	کوهو اوکای* <b>küçü ügei</b> “weak”

<sup>1</sup> Kara suggests an emendation to هران *haran*. “man, person.”

<sup>2</sup> Or *savâr*.

<sup>3</sup> Or *riḥw*.

9	رخيص <b>rahîṣ</b> “cheap”	ارزان <b>arzân</b>	اوچوز <b>uçuz</b>	قلبار <b>qilbar</b>
10	ردی <b>radî</b> “spoiled, <sup>1</sup> bad”	بد <b>bad</b>	یمان <b>yaman</b>	ماوا* <b>mawu</b>
11	رطب <b>raṭb</b> “moist”	نم <b>nam</b>	اول <b>öl</b>	نویتن <b>noitan</b>
12	رقيق <b>raqîq</b> “fine, delicate; soft, tender”	نَزْكَ* <b>nazuk</b> <sup>3</sup> “thin, slender”	يفخا <b>yufḥa</b> “slender”	نیمکن <b>nimgen</b> “thin; fine”
13	سابق <b>sâbiq</b> “antecedent”	بیشین <b>pîšîn</b>	برون* <b>burun</b>	اوردج جي <b>uridačci</b>
14	سكران <b>sakrân</b> “drunk”	مست <b>mast</b>	اسروك <b>esrük</b>	سقتن كي <b>soqtangi</b>
15	سمین <b>samîn</b> “fat”	فربه <b>fârbih</b>	سمیز <b>semiz</b>	ترغون <b>targun</b>
16	شب و شبۃ <b>šâbb wa šâbba</b> “young man and young woman”	جوان <b>javân</b> “young”	يکیت <b>yigit</b> “young man” <sup>5</sup>	*جَلَاوُ <b>jalawu</b> <sup>4</sup> “young”

<sup>1</sup> As of food.<sup>3</sup> Recte : نازک *nâzûk*.<sup>4</sup> Ms. can be read as *jala'u*.<sup>5</sup> Sometimes also for “young woman” (Clauson, *ED*, 911).

17	شبعان <b>šab<sup>c</sup>ân</b> “sated”	سير <b>sîr</b>	طوغ <sup>ق</sup> <b>toğ, [to]q</b>	جات قولان <b>čatqulan</b>
18	شجاع <b>šujâ<sup>c</sup></b> “courageous”	دلیر <b>dîlîr</b>	اورا کلو <b>üreklü</b>	جرکاتو <b>jürketü</b>
19	مشوش <b>mušawwaš</b> “muddled”	بدخو <b>bad-ḥû</b> “bad-tempered, wicked”	قلیغی یمان <b>qılığı yaman</b> “of bad character”	ابری ماو <b>aburî mau</b> “bad- tempered”
20	شیخ <b>šaiḥ</b>  “old man	بیر مرد <b>pîr-mard</b>  “an old man”	قري <b>qarî</b>  “old”	ابوکان قوجا <b>ebügen qoja<sup>1</sup></b> “old man, old”
21	صاحی <b>šâḥî</b> “aware, alert”	هشیار <b>hušyâr</b> “intelligent, sober, alert”	آیق <b>ayıq</b> “sober”	الاور <b>eleür<sup>2</sup></b> “sober, alert”
22	ما صاف <b>mâ' šâfin</b> “clear water”	اب روش <b>âb-i rûš</b> “clear water”	اری <b>arî</b> “pure”	ککان <b>gegên</b> “clear”
23	صحيح <b>šahîḥ</b> “whole”	درست <b>durust</b>	بتون <b>bütün</b>	بتون <b>bütün</b>
24	صدر <b>šadr</b> “front part”	بیش کاه* <b>pîs-gâh</b>	انک <b>öng</b>	قویمُر* <b>qoimur</b> “the part of the tent opposite the entrance”

<sup>1</sup> Turkic *qoja* “aged, old” probably belongs in the Turkic column.

<sup>2</sup> Cf. Mong. *eregül* [k].

25	اعسر* صعب a <sup>c</sup> sar, ʃa <sup>c</sup> b “more difficult” “difficult”	دشخوار* *dušhvâr “dangerous, difficult”	برك berk “hard, firm” <sup>1</sup>	بركه berke “difficult, hard”
26	صغير ṣaġîr “small”	خرد*كوجك* ḥurd, kûčak “little, small”	كچيك kičik “small”	اوچوكوكن üçügüken “small”
27	صلب ṣulb “hard, firm”	سخت saḥt	قتغ qatıġ	باتو batu “strong, hard, firm”
28	ضيف ḍaiḥ “guest; visitor”	مهمان mihmân	قنق*قنوق qonaq, qonuq	قوناچاجي qona čači “guest”
29	ضيق ḍayyiq “narrowness; narrow”	تنك tang “narrow”	تار tar	نرين* narin

## 203—col.B

1	طویل ṭawil “long”	دراز dirâz	اوزون uzun	اورتو urtu
2	طيب و طاهر ṭayyib wa ṭâhir “good” and “pure”	بامزه و باک bâ-maza wa pâk “sweet, savory, tasteful” and “pure”	یرلیغ سلو yaralıġ, silü “useful, pleasant,” “pure”	ام تاتاي* amtatai <sup>[k]</sup> “tasty, sweet, agreeable”

<sup>1</sup> The original Turkic sense of the word is “firm, stable, solid” (see Clauson, *ED*, 361-2, cf. also Osm. “hard, firm, fast, tight, strong, solid,” Redhouse, 356) and was borrowed into Mongol where it came to mean “difficult, severe,” see also discussion in Sevortjan, *Étim. slov.*, II, 116-120.

3	عاقِل ‘âqil “reasonable” sensible”	خردمند hīradmānd “wise, sensible”	اسلو uslu “intelligent”	اقتاوا uqātu “wise, intelligent”
4	عبد ‘abd “slave”	بندہ banda	قل qul	بول bôl
5	عتیق ‘atīq “old”	کهنہ کنانہ kuhna, kanâna “old, ancient” “old, not new”	اسکی eski “old”	قاوجین qaučīn
6	عجلان ‘ajlân “quick”	شتابزده šitâbzada “hasty”	*چلیطو čaliṭu <sup>2</sup>	<sup>1</sup> چلیتو čalītu*
7	عجوز ‘ajûz “old woman”	بیر زن pîr-zan	قري ابجي qari epči	ایمھکان emegen
8	عزب ‘azab “celibate”	باکیزہ pâkîza “pure, chatse”	اریغ arig “pure”	اریغوا *arīgu <sup>3</sup>
9	عریض ‘arîḍ “broad”	بهن pahn	انلو enlû	انتو entû
10	عریان ‘uryân “naked”	برهنہ barahna	یالین yalın	نجکون ničkün

<sup>1</sup> Kara suggests a considerable emendation to ياراو, cf. Mong. *yağarağu*, Mod. Mong. *yaaruu* “hasty, speedy, quick.” The Turk. and Mong. forms, however, seem very similar.

<sup>2</sup> Cf. Türkmen (Baskakov, *TRS*, 720) *čalt* “quick, fast.” Another possibility is چلیقلو *čaliqlu*, cf. Osm. *čaliq*, “quick-tempered, restive” (see Clauson, *ED*, 419).

<sup>3</sup> See also ms. p.203C26. Kara reads both as : اریون *ariwun*.



11 عقيم <b>‘aqîm</b> “barren”	زن نا زاینده <b>zan-i nâ-zâyanda</b> “barren woman”	قسیر ابجی <b>qısır epçi</b>	کوسر ایمه <b>küser eme</b>
12 کنز <b>kanz</b> “treasure”	کان <b>kân</b> “treasure house”	قز <b>qız</b> “expensive”	برکه <b>berke</b> “worthy”
13 غلیظ* <b>galîz</b> “thick”	ستبر <b>sitabr</b>	یغون <b>yogun</b>	بیدون <b>bidün</b>
14 غنی <b>ganîy</b> “wealthy”	توامگر <b>tuvângar</b>	بای* <b>bay</b>	بیان <b>bayan</b> “rich, wealthy”
15 فرحان <b>farhân</b> “merry”	شادمان <b>šâdmân</b> “cheerful, pleased”	سونکان <b>sevingen</b> “pleased”	ارئقوا ?
16 فصیح <b>fasîh</b> “eloquent”	زبانآور <b>zubân-âvar</b>	تلاووز <b>tilavuz</b>	کلنا اوران <b>kelene uran</b>
17 فقیر <b>faqîr</b> “poor”	درویش <b>darvîš</b>	یوقصل <b>yoqşul</b>	چیقال <sup>1</sup> <b>çiqal</b>
18 قحبة <b>qahba</b> “whore”	زن غر <b>zan-i ġar</b>	ایرسک ابجی <b>irsek epçi</b>	*قبالی <sup>2</sup> <b>*quyalî</b>
19 قدیم <b>qadîm</b> “old”	دیرینه <b>dîrîna</b> “old”	ایردن <b>erden</b> “former times” <sup>3</sup>	ایرتکی* <b>erteki</b>

<sup>1</sup> Kara suggests *çiqul* ?<sup>2</sup> Or قیقالی\* *quyaqali*.<sup>3</sup> Clauson, *ED*, 203, Cuman *erte* “in former times.”

20	قريب <b>qarîb</b> “near”	نزدیک <b>nazdîk</b>	يَقِن <b>yaqın</b>	اويرا <b>oira</b>
21	قصر <b>qaşîr</b> “short”	کوتاه <b>kûtâh</b>	قيسغا <b>qısğa</b>	بوقاني <b>boqani</b> <sup>[k]</sup>
22	قليل <b>qalîl</b> “little; few”	اندک <b>andak</b>	از* <b>az</b>	اوجکان <b>üçken</b>
23	قوي <b>qawîy</b> “strong”	بازور <b>bâzûr</b>	کوجلۇ <b>küçlü</b>	کچتو* <b>küçütü</b>
24	کابن* <b>kâbin</b> “dull; decrepit”	کند <b>kund</b> “dull; stupid man”	جُنْکا <b>čönge</b> “dull, weak”	مقادیق* <b>moqadaq</b> “dull, stupid”
25	کبیر <b>kabîr</b> “great”	بزرک کلان <b>buzurg, kalân</b>	اولوغ <b>uluğ</b>	یکه* <b>yeke</b>
26	کثیر <b>kaţîr</b> “much”	بسیار <b>bisyâr</b>	کوب یکش <b>köp, yöküş</b>	اولان <b>olan</b>
27	متکدر <b>mutakaddir</b> “turbid”	تیرا <b>tîrâ</b> <sup>1</sup>	بولانق <b>bulanıq</b>	بولنغر <b>bulangir</b> <sup>[k]</sup>
28	کسلان <b>kaslân</b> “lazy, sluggish”	کاهل ایضا <b>kâhil aiðân</b> “also <i>kâhil</i> ”	کاهل <b>kahil</b>	اودان <b>udân</b>

<sup>1</sup> Recte : تیره *tîra*.

29	كل kull	همه hama	برجه تكل قم barĉa, tügel, qamu	بُكده bügde[k] <sup>1</sup>
	“all, whole”	“all, the whole”		

## 203—col.C

1	كهل kahl	دوموي dûmûy	قرغل يورون qirġıl, yürün ?	برول سقلتوس burûl, saqaltu <sup>s [k]</sup>
	“man of mature age”	“a man half gray-bearded”	“gray-haired man,” ?	“a gray- bearded man”
2	لبيق labîq	خوش خوي ĥvûs-ĥûy	قلغي يخشي qılġı yahşı	ابري ساييتو aburi sayitu
	“clever, suave, adroit, refined”	“good-natured”	“good-natured”	“good- natured”
3	لعاب la <sup>c</sup> âb	بازي گر bâzîgar	اوينجي oyınçı	ناندنجي nâdanĉi
	“buffoon, mime” <sup>2</sup>	“a rope dancer”	“player, dancer”	“player, jester”
4	لين ناعم layyin, na <sup>c</sup> im	نرم narm	يמשاق yumşaq	جولان* jölen
	“soft” “soft”			
5	مالح mâlih	شور şûr	توزلغ tuzlîġ	طابستو ṭabusutu
	“salty”	“salty, brackish”	“salty”	
6	ملك صاحب malik, şâhib	خداوند ĥudâvand	ايي îyi	ايجان ejen
	“owner” “master”			

<sup>1</sup> Or bügüde.<sup>2</sup> Dozy, II, 543.

7	مبارك <b>mubârak</b> “blessed”	همایون خجسته <b>humâÿûn</b> <b>hujasta</b>	قتلغ <b>qutluğ</b>	قوتوقتو* <b>qutuqtu</b>
8	متثبت <b>mutaṭabbīt</b> “firm, steady, stable”	اهسته <b>âhista</b> “grave, sedate modest, quiet”	اترقلی* <b>oturaqlı</b> “settled, sound, dignified”	نموغان <b>nomoğan</b> “quiet, modest”
9	مجنون <b>majnûn</b> “insane”	دوانه <b>divâna</b>	تلو <b>telü</b>	تالی <b>teli</b> <sup>1</sup>
10	مخرق <b>muharraq</b> “torn”	دریده <b>darîda</b>	یولوق <b>yoluq</b>	طاسورقاي <b>ṭasuraqai</b> <sup>[k]</sup>
11	مر <b>murr</b> “bitter”	تلخ <b>talḥ</b>	اچيغ <b>açığ</b>	قاسون* <b>qasûn</b>
12	يسحق الحي و*موتی <b>yashaqu al-ḥayy kuştan<sup>2</sup></b> <b>wa mautâ</b> “destroys life,” and “lifeless”	کشتن <b>kuştan</b> “killed”	اولو <b>ölmü</b> “to be dead” <sup>3</sup>	الاغداغو <b>alağdağū</b> “to be killed”
13	مستحي <b>mustahî</b> “bashful”	شرمگین <b>šarmgîn</b>	اوتلو <b>uṭlu</b>	هجوري <b>hiçûri</b>

<sup>1</sup> Kara suggests : تانك *tenek/teneg* “foolish, fool.”

<sup>2</sup> See Rubinčik, *PRS.*, II, p.328 : *kuştan* “to kill, murder.” Cf. also کشت *kušt* “killing, murder,” کشتنی *kuştanî* “deserving death, sentenced to death,” which are other, possible readings.

<sup>3</sup> Lit. “his death.” Perhaps this should be اولمک *ölmek* “to die,” ölü “dead” or اوللو *ölümlü* “mortal.”

14	مستعمل <b>musta<sup>c</sup>mal</b> “used, in use”	داشته <b>dâšta</b> “old, worn out”	ططلمش <b>tuṭulmuš</b>	آمسجم* <b>emüščem</b> “worn out, used”
15	مشوام <b>*maš<sup>c</sup>ûm<sup>2</sup></b> “inauspicious, ill-omened”	بداختر <b>bad-aḥtar</b> “ill-starred, unfortunate”	ياوز <b>yavuz</b> “bad, inauspicious”	برمه <sup>1</sup> <b>barama</b> ? [k] “wretched”
16	معوج <b>mu<sup>c</sup>wajj</b> “crooked”	كج <b>kaj</b>	اكري <b>egri</b>	مرو <b>murû</b>
17	مكسر <b>mukassar</b> “broken”	شكسته <b>šikasta</b>	سينوق <b>sinuq</b>	ققرقاي* <b>qaqarqai</b>
18	مفتري <b>muftarin</b> “slanderer”	غماز <b>gammâz</b> “informer”	ايقاق <b>ayqaq</b> “slanderer”	جقيقاي* <b>čaqiqai</b>
19	مفتول <b>maftûl</b> “twisted; spun”	تافتا <b>tâfta</b>	اسلمش <b>esilmiš</b> “twisted”	تتقسان <b>tataqsan</b>
20	مفرد <b>mufrad</b> “single, det- ached, isolated”	جدا <b>judâ</b> “distinct; apart”	ايرو* <b>ayru</b> “separate, apart”	انگيده <b>angida</b> “separated, apart”
21	مقصول* <b>maqşûl</b> <sup>3</sup> “washed”	شسته <b>šusta</b> “washed”	يونمش <b>yunmiš</b> “washed”	نرمه <b>norama</b> “moistened; washed”

<sup>1</sup> As suggested by Kara. Ms. has : شوم.

<sup>2</sup> I. e. مشؤوم.

<sup>3</sup> Ms. مقصور *maqşûr* “shortened” does not match.

22	مقوم <b>muqawwam</b> “highly credible”	راست <b>râst</b> “just”	دغروا <b>doğru</b> “honest, true”	تبشین <b>tübşin</b> “just, straight, honesty”
23	مکسر <b>mukassar</b> “broken”	ریزه <b>rîza</b> “broken small”	طلو <b>ṭ. lu ?</b> ?	دوران <b>*duran ?</b> ?
24	ملتحی <b>multahî</b> “bearded”	باریش <b>bâ-rîş</b>	سقلو <b>saqallu</b>	سقلتو <b>saqaltu</b>
25	میت <b>māyīt</b> “dead, lifeless”	مرده <b>murda</b>	اولمش اولو <b>ölmiş, ölü</b>	اوکوکسان <b>üküksen</b>
26	نظیف <b>naẓîf</b> “clean”	باک <b>pâk</b>	اری <b>arı</b>	اریون* <b>ariyun<sup>1</sup></b>
27	هارب <b>hârib</b> “fugitive”	گرزنده* <b>*gurizanda</b>	کچقی <b>kaçqay</b>	هرغوداسون <b>horğodasun</b>
28	واسع <b>wâsi<sup>c</sup></b> “wide; broad”	فراخ <b>farâḥ</b>	کنک <b>keng</b>	او <b>au</b>
29	وسیخ و خسیس <b>wasih wa ḥasîs</b> “dirty” and “mean”	زشت <b>zišt</b> “hideous, ugly, rough, rude, obscene”	حکمکن <sup>2</sup> ? ?	[***] ? ?

<sup>1</sup> Cf. 203B8 *ariwun*.

<sup>2</sup> Perhaps \*چرکین *čirkin* “ugly.”

204—col.A

	ARABIC	PERSIAN	TURKIC	MONGOL
1	وحيد <b>waḥīd</b> “alone”	تنها <b>tanhâ</b>	يلغوز <b>yalguz</b>	قاقچا <b>qaqča</b>
2	وقح <b>waqih</b> “impudent”	شُوخ <b>šûḥ</b>	اوطسیز <b>uṭsız</b>	یداؤلقسان <b>yadauluqsan</b>
3	يابس <b>yâbis</b> “arid”	خُشک <b>ḥušḵ</b> “dry, barren”	قوروغ <b>quruḡ</b> “dry”	قوسون <b>qôsun</b> “empty, void, poor”
4	المرض <b>al-marad</b> “disease”	بیماری <b>bîmârî</b>	اغریق* <b>ağrıq</b>	ايجین <b>ebeçin</b>
5	الحما <b>al-ḥummâ</b> “fever”	تَب <b>tab</b>	استما <b>isitme</b>	قلاوچغو <b>qalaučagu</b>
6	الدمل <sup>1</sup> <b>al-dummal</b> “abscess”	بناور* <b>banâvar</b> <sup>3</sup>	جبان <sup>2</sup> * <b>čiban</b>	کوجون <b>güjün</b>
7	العقر <b>al-‘aqr</b> “wounding (a horse or camel) in the feet”	ریش <b>rîš</b> “a wound”	یاغر <b>yağır</b> “a saddle-gall”	دارتو <b>dâritu</b> “having a wound on the back (under the saddle)” <sup>[k]</sup>

<sup>1</sup> Marginal note : خَعْر بَش ؟<sup>2</sup> Ms. has : جُبَان *čuban*, see also Clauson, *ED*, 396.<sup>3</sup> Or *panâvar*.

8	الجرح al-jurḥ “wound”	زخم zaḥm “wound”	يرلو yaralu “wounded”	يرتو yaratu “wounded”
9	السعال al-suʿâl “cough”	سُلفه* sulfa	اكسيماك öksimek	قان يادو* qaniadu
10	الورم البطيم* al-waram, al-baḥîm <sup>1</sup> “swelling, tumor”	اماش âmâs “tumor, swelling”	ششمان šišman “swelled up”	قابتقو qabutqu “swelling, tumor”
11	المريض al-marîḍ “sick”	بیمار ورنجور bîmâr wa ranjûr “sick” and “sick, infirm”	اغرين اغريق وعليل* ağrın, ağırıq, wa ʿalîl <sup>2</sup> “sick, sick” and “ill”	ابدجتي ebedçitei
12	الاعرج al-aʿraj “lame”	لنك lang	اقسق aqsaq	طوقولان toqolan <sup>3</sup>
13	الاطروش al-uṭrûš “deaf”	كَرْ kar	صاغر şağır	دولای dülei
14	الابلة al-ablah “stupid”	بي عقل bî-ʿaql	اوس سيز us-sız	بالاي balai

<sup>1</sup> Cf. *buṭm* “turpentine tree; granulous tumour” (Steingass, *Arabic*, 129).

<sup>2</sup> The latter term is Arabic.

<sup>3</sup> I. e. *doqolan*..



15	الابرص <b>al-abraş</b> “leprous; leper”	*بيس <b>pîs</b> “leprosy”	الابيس <b>ala-pis</b>	الاق <b>alaq</b> “leprous”
16	الاحول <b>al-aḥwal</b> “squint-eyed”	كاج <b>kâj</b>	*قنغر <sup>1</sup> <b>qıngır</b>	*قلجر <b>qiljir</b> <sup>2</sup>
17	الاعمى <b>āl-a°mâ</b> “blind”	كور <b>kûr</b>	كوز سيز <b>köz-siz</b>	سوقر <b>soqar</b>
18	الاحدب <b>al-aḥdab</b> “hunch-backed”	كوز پشت <b>kûz-pušt</b>	بكري <b>bükri</b>	بكاتو <b>böketü</b>
19	الاقرع <b>al-aqra</b> <sup>c</sup> “bald”	كل <b>kal</b>	طاز <b>ṭaz</b>	طرغاي <b>ṭarağai</b>
20	الاجرب <b>al-ajrab</b> “mangy”	گرگين <b>gargîn</b>	قطور <b>qotur</b>	دولنكير <b>dulankir</b> <sup>3</sup>
21	الفرس الجواد الخصي <b>āl-faras</b> <b>al-jawâd,</b> <b>al-ḥaṣî</b> “charger” “gelding”	اختا <b>aḥtâ</b> “gelding”	اكديش <b>igdiš</b> “gelding”	اختا <b>aḥta</b> “gelding”

<sup>1</sup> The ms. has قلغر *qılğır*. This may be a *lapsus calami* for قلجر *qalçır*, *qılçır* “squint-eyed” (Toparlı, *Kıpçak Türkçesi Sözl.* 101, 118) or *qıngır* “crooked of the eye, squinting” which is found in a number of Middle Turkic texts, see Clauson, *ED*, 639.

<sup>2</sup> Ms. : قنجر. The Mongol form is most probably taken from Turk. *qılçır*.

<sup>3</sup> Kara suggests قوجكير *qojigir*.

22	اليعبوب الكثير الجرى al-ya‘bûb al-kaṭîr al-jary “big wide- stepping horse, good steed, one which races a lot”	اسبى اعرف بلنك asp-i ‘araf, palang “thick- maned horse,” “spotted horse” <sup>2</sup>	براغ buraġ <sup>1</sup>	كيو geü “mare”
23	الحجر الحلوب al-hijr al-ḥalûb “lactiferous mare” “milk mare”	*خوشيرى *ḥvusîrî <sup>3</sup>	سغينلىق saġinlıq	سالىن sâlin
24	الرهوج al-rahûj <sup>4</sup> “(horse) of a light step”	رهوار rahvâr “ambler (horse)”	يريغا yoriġa	جوريا joriya
25	العدا al-‘addâ “runner, racer”	دونده davanda	يكرك yügrük	قوردون qurdun “runner, racer horse”
26	الماشي طيبا al-mâši ṭayyiban “(horse) which goes well”	اسبكام زن asp-i ġâm- <sup>zan</sup> “a swift-paced horse”	يورقلىغ yoriqlıġ “(horse) with a gait”	*يبدلتو yabudaltu “having a certain gait”

<sup>1</sup> Cf. *buraq* (Redhouse, 351) “the flashing steed, name of the courser that carried Muhammed, in his night-journey from Mekka to Jerusalem, and thence to heaven, in an instant.” This is an Arabic term (*baraqa* “to shine, glitter, sparkle, flash”).

<sup>2</sup> Steingass, 255 *palang* “leopard, panther,” *palang-ġân* “(A horse) spotted like a leopard, leopard-coloured.”

<sup>3</sup> = *ḥvuš-šîrî* “with good milk.”

<sup>4</sup> Perhaps a corruption of *الرهوان* *al-rahwân* “ambler.”

27	الكودن و هو الركوب <b>al-kaudan wa huwa al-rakûb</b> “a pack horse, i.e. a mount”	كاهل <b>kâhil</b> “slow, lazy”	جمان <b>čemen</b> “a sluggish horse”	ناشقه <b>našqa<sup>1</sup></b> “slow, lazy (horse)”
28	الاشهب <b>al-ašhab</b> “gray”	خنك <b>ḥing</b> “white, gray”	اق <b>aq</b>	سقلا <b>saqlâ</b> “gray horse”
29	الادهم <b>al-adham</b> “black”	سياه <b>siyâh</b>	قرا <b>qara</b>	قرقجين موري* <b>qaraqčîn mori</b> “black mare”

## 204—col.B

1	الكميت <b>al-kumait</b> “reddish-brown”	سرخ <b>surḥ</b>	توري <b>torî</b> “bay (horse)”	كهير <b>keher</b> “bay (horse)”
2	الاشهب بشعر اسود <b>al-ašhab bi-ša‘r aswad</b> “gray” “with black hair”	شیر خنك <b>šîr-i ḥing</b> “milk gray, a gray horse”	بوز <b>boz</b> “gray”	بورا <b>bora</b> “gray (horse)”
3	الفرش والحشبة <b>al-farš wa‘l- *ḥašba ?</b> “anything spread on the ground as bedding” and <sup>2</sup>	نهالي <b>nahâlî</b> “a species of small carpet, a mattress”	دوشك <b>döšek</b> “bed, bedding, mattress”	دبسكر <b>debisker</b> “bedding”

<sup>1</sup> Kara : cf. *najağai*.<sup>2</sup> Cf. *ḥašib* “a coarse cloth” (Varisco).

4	البحاف <b>al-biḥâf</b> “cover, blanket”	شاد كانه <b>*šâd-gâna<sup>1</sup></b>	<b>yorgan</b>	<b>könjile</b>
5	الكسا <b>al-kisâ<sup>2</sup></b> “carpet”	كليم مثله <b>kilim miṭluhu</b> “a carpet, like it”	كليم <b>kilim</b> “rug without a pile”	كيبيز <b>kibiz<sup>2[k]</sup></b> “carpet”
6	البد <b>al-libd</b> “felt”	نمد <b>namad</b>	كويز <b>kiviz</b>	سسكه <b>siske</b>
7	الوسادة <b>al-wisâda</b> “pillow, cushion”	بالشت <b>bâlišť</b>	يستوق <b>yastuq</b>	دره <b>dere</b>
8	جهاز البيت <b>jahâz al-bait</b> “house gear”	رخت خانه <b>raḥt-i ḥâna</b>	اغرق ايضا <b>ağriq aïdan</b>	اغرق <sup>3</sup> <b>ağriq<sup>3</sup></b>
9	القدر <b>al-qidr</b> “cooking pot”	ديك <b>dîg</b>	اسيچ قزغان <b>isič, qazğan</b>	توقان <b>toqân<sup>4</sup></b> “pot”
10	البرمة <b>al-burma</b> “earthenware pot”	ديك سنكين <b>dîg-i sangîn</b> “pot of stone”	تاش اسيچ <b>taš isič</b>	جىلاون ئراتون <b>čilaun, ?</b> “? (of) stone”
11	الكانون <b>al-kânûn</b> “hearth”	اتشدان <b>âtišdân</b>	اوجق <b>očağ<sup>5</sup></b>	قلامتا <b>qolamta</b>

<sup>1</sup> Cf. *šâd-gâna* “a mattress for sleeping on...”

<sup>2</sup> Kara : cf. Written Mong. *kebis*.

<sup>3</sup> Or *ağruq*. The Mongol entry is of Turkic origin, see Clauson, *ED*, 90.

<sup>4</sup> Kara suggests : توقان *toqoʻan*.

<sup>5</sup> Or *ojaq*.

12	المغرفة al-miğrafa “ladle”	كفليز kaflîz	كمجا kemče <sup>1</sup>	شیناقه* šīnaqa
13	الملقعة al-mil <sup>c</sup> aqā “spoon”	*جونجه *cûnča <sup>2</sup> “spoon, ladle”	قشوق qašiq	قلبوغه qalbuğa
14	زبدة الدهن zubdat al-duhn “essence of oil, butter”	روغن گران raugan-i girân “heavy oil, butter”	بلاغاغو *bulağağū “butter stirring implement?” <sup>3</sup>	القو alqu “a kind of pot”
15	الخوان al-ḥuwân <sup>4</sup> “table”	شيره šīra “a tray with a leg to stand upon”	شيره šire <sup>5</sup> “a tray with a leg to stand upon”	شيره šire <sup>6</sup>
16	القصعة الكبيرة al-qaṣ <sup>c</sup> a al-kabîra “large bowl”	كاسه كلان kâsa-yi kalân	الغ اياق uluğ ayaq	يكا اياغا yeke ayağa
17	القصعة الطويلة al-qaṣ <sup>c</sup> a al-ṭawîla “long bowl (of wood, copper)”	ناوه اش nâva-yi âš “kneading-trough of victuals”	تكنا tekne “trough”	قدغا qodğa “long bowl”

<sup>1</sup> This form is unattested. Perhaps it is a corruption of جمجا čömče “ladle” (Clauson, *ED*, 422).

<sup>2</sup> Marginal note has جمجا čumčâ, cf. lit. form čumča.

<sup>3</sup> *bulağağū*, cf. *bulağač* “bulama yapımında karıştırma işini yapan arac” *Derleme Sözlüğü*, II, 784, *bula-*, *bulğa-*.

<sup>4</sup> Or *al-ḥiwân*.

<sup>5</sup> Perhaps *šīra*.

<sup>6</sup> Cf. Doerfer, *TMEN*, Mong. *siregen*, “table” [k].

- |    |  |  |   |  |
|----|--|--|---|--|
| 18 | القصة بكفة<br><b>al-qaṣ'a bi-kifta</b><br>“bowl with inlay<br>for cooking”   | *كاسه جايي<br><b>kâsa-yi çây ?</b><br>“bowl for tea” ?                   | *جونك اياق<br><b>*čöngək ayaq</b><br>“leather milking-<br>pot” <sup>1</sup> | يكا جا اياغا<br><b>yeke çâ ayaga</b><br>“a large bowl<br>for tea”                |
| 19 | الباطية<br><b>al-bâtîya</b><br>“wide and<br>shallow bowl”  | سقراق<br><b>saqrâq</b><br>“a jug, a pitcher”                             | سغراق<br><b>sağraq</b><br>“wooden bowl,<br>cup, goblet”                     | حالك*<br><b>čelek</b> <sup>[k]2</sup><br>“large wooden<br>bowl”                  |
| 20 | در لبن الرماك<br><b>darr, laban</b><br><b>al-rimâk</b><br>“milk,<br>mare’s milk”   | خيك قميز<br><b>hîk-i qimîz</b><br>“a leathern bottle,<br>bag of koumiss” | *ياتيق<br><b>yatîq</b><br>“broad, squat<br>goblet or jug” <sup>3</sup>      | نامبوغه*<br><b>*nambuğa</b><br>“bucket of<br>leather”                            |
| 21 | ظرف يحمض<br>فيه لبن<br>الرماك<br><b>zarf</b><br><b>yuḥammḍu</b><br><b>fîhi laban</b><br><b>al-rimâk</b><br>“a container<br>in which<br>mare’s milk<br>is soured” | حُرْدُل<br>?<br>?  | *كوكور<br><b>kökür</b><br>“leather<br>flask” <sup>4</sup>                   | كوكور*<br><b>kökür</b><br>“a container of<br>leather for<br>liquor” <sup>5</sup> |

<sup>1</sup> Kašğarî/Dankoff II, 108.

<sup>2</sup> Ms. has : ثالاي. Kara : Cf. Wuti <sup>oT</sup>12848 *čeleg* “large wooden bowl” (Chin. da mu wan)

<sup>3</sup> The ms. ياليق *yaliq* “saddle-bow” seems most unlikely. A nearly identical form is given in 204C15 below.

<sup>4</sup> Cf. Siberian (Teleut) and Kazakh *Kökkör* “die Lederflasche, der Schlauch” (Radloff, II/2, 1224).

<sup>5</sup> Mong. *kökü(g)ür* [k].

22	ظرف يحمل فيه لبنها <b>zarf yuḥmalu fihi labanuhâ</b> “a container in which its sour milk is carried”	خیکی کی وی قميز بسارديد* <b>ḥîkî kî dar vay qimîz [***]</b> “a leather bottle in which kumiss is ?”	ارقوت <b>*arqut ?</b>	اوليکه* <b>*ölige</b> <sup>[k]</sup> <sup>1</sup>
23	جرة <b>jarra</b> “jar”	سبو <sup>2</sup> <b>sabû</b> “ewer, jar”	سناک <b>senek</b> “jar” <sup>3</sup>	قدغو <b>qodgu</b>
24	المهد <b>al-mahd</b> “cradle”	كهواله <b>gahvâla</b> <sup>4</sup>	بیشیک <b>bişik</b>	الي کی <b>ölegē</b>
25	السراج <b>al-sirâj</b> “lamp”	جراغ <b>čirâg</b>	جراغ <b>čirag</b>	جولا <b>jula</b>
26	المقدحة <b>al-miqdaḥa</b> “fire-steel”	اتش دان <b>âtiš-dân</b> “hearth”	جمق <b>ča(q)maq</b> “flint”	جقور <b>čaqûr</b> “silex”
27	الابرة <b>al-ibra</b> “needle”	سوزن <b>sûzan</b>	یکنا <b>yigne</b>	جون <b>jün</b>
28	السفينة <b>al-safîna</b> “ship”	کشتی <b>kištî</b>	کمی <b>kemi</b>	اونقجا <b>onqoča</b>

<sup>1</sup> Ms. has : اموکه. Kara : cf. Wuti °12949 *ölige*, Manchu *uliyen* “a birch bark vessel,” *Kalmwb*, 249b *ölg/ölä* “Hausgeräte,” Khalkha *ölög* “raw material, things found in a burial site.”

<sup>2</sup> Ms. : سبوي.

<sup>3</sup> Clausen, 838, *sengek/senek* Oğuz “an earthenware jug, also a jar.”

<sup>4</sup> Cf. Lit. Pers. *gahvâra*.

29 العجلة <b>al-‘ajala</b> “carriage,” vehicle, cart” <sup>1</sup>	گردون <b>gardûn</b> “a wheel, chariot, go-cart”	قنغلي <b>qanglı</b> “wagon, cart, carriage”	تراکون <b>teregün</b> “cart”
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204—*col.C*

1 القرية والظرف <b>al-qirba wa zarf</b> “waterskin” and “receptacle, container”	مشك <b>mašk</b> “a milk-bottle or water-bottle made of a sheep skin”	تلقوق <b>tolquq</b> “skin container” <sup>2</sup>	طلم <b>tulum</b> “hose, water- skin, leather bag”
2 الاشفا <b>al-işfâ</b> “a shoemaker’s awl”	دررفش <b>darafš</b>	بیز <b>biz</b>	سبیکا <b>sibege</b> “awl”
3 المقص <b>al-miqaşş</b> “scissors”	دو کارد <b>dû-kârd</b>	قبتو <b>qıptu</b>	قیجی <b>qaiçi</b> “scissors”
4 المنجل <b>al-minjal</b> “scythe, sickle”	داس <b>dâs</b>	اوراق <b>oraq</b>	قادر <b>qadûr</b>
5 الفاس <b>al-fa’s</b> “axe, hatchet”	تبر <b>tabar</b>	بلتا <b>balta</b>	سوکا <b>süke</b>
6 المنقر <b>al-minqar</b> “borer, pickaxe”	اسکنه <b>iskana</b> “an auger”	اوترکو <b>ötürgü</b> “auger”	*برغی <b>*burğu(i)</b> [k] <sup>3</sup>

<sup>1</sup> Steingass, 837; Dozy, II, 98 “char.”

<sup>2</sup> Cf. Old Turkic *tolquq* “an inflated skin container or bladder, ...a skin container” > Osm. *tolquq, doluq* etc. (see Clauson, *ED*, 496).

<sup>3</sup> Ms., however, has : سنوعي. Kalmwb, 62a : *burğu* “Bohrer” [k].



7	العلقة وهي الزبرة <b>al-‘alât</b> <b>wa hiya’l-zubra</b> “anvil” “i.e. piece of iron, anvil”	سندان <b>sandân</b> “an anvil”	اورس <b>örs</b>	دوسی <b>dösi</b>
8	المطرقة <b>al-miṭraqa</b> “hammer”	خايسك <b>ḥâyisk</b>	چاكوج <b>čeküč</b>	الوقا <b>aluqa</b>
9	الكلبتان وهي المزمة <b>al-kalbatân</b> <b>wa hiya’l-</b> <b>milzama</b> “blacksmith’s tongs” i.e. “vise, press”	انبور <b>anbûr</b> “pincers, forceps”	قصغاج <b>qısğaç</b>	الربى* <b>*ölürbi</b> <sup>[k]</sup> 1
10	القدوم <b>al-qadûm</b> “adze”	تيشا <b>tîsa</b>	كركى <b>kerki</b>	هولى <b>hûli</b>
11	المنشار <b>al-minšâr</b> “saw”	اره دسترا <b>arra, dastarâ</b> <sup>2</sup> “saw, a hand-saw”	بجغو <b>bičğu</b>	كيرا <b>kirê</b>
12	المتقب <b>al-miṭqab</b> “borer” an auger” <sup>4</sup>	برمه <b>barma</b> “a gimlet, a wimble, auger”	اشكو <b>üşgü</b> “awl,	ايريم <b>erim</b> <sup>3</sup> “borer”

<sup>1</sup> Ms. has : ايكردى. Kara notes *onqača*.

<sup>2</sup> Steingass, 522 *dast-arra*.

<sup>3</sup> Written Mong. *örüm* [k].

<sup>4</sup> Cf. also *barmâh* “an auger, gimnlet, wimble; a surgeon’s trepan.”

13	المبرد <b>al-mibrad</b> “file, rasp”	سوهان <b>sûhân</b>	اكك <b>egek</b>	قورا <b>qaura</b>
14	المرآة <b>al-mir’ât</b> “looking glass, mirror”	اينه <b>âyina</b>	كزكو <b>közgü</b>	تولي <b>toli</b>
15	سطيحة صغيرة <b>saṭîḥa ṣaġîra</b> “a small leather bottle”	فلا سكين <b>*filâskin<sup>1</sup></b>	تاتوق <b>yatuq</b> “flat bottle”	سمل <b>sumal</b> “a small leath- er bottle” <sup>2</sup>
16	الجوالق <b>al-juwâliq</b> “a sack”	جوال <b>juvâl</b>	جوال <b>čuval</b>	هوتا <b>hûta</b>
17	الرمح <b>al-rumḥ</b> “lance, pike; spear, javelin”	نيزه <b>nîza</b>	سنكو <b>süngü</b>	جده <b>jida</b> “lance”
18	السيف <b>al-saif</b> “sword”	شمشير <b>šamšîr</b>	قليج <b>qılıç</b>	الدو <b>ildü</b>
19	العلم <b>al-‘alam</b> “flag, banner”	علم <b>‘alam</b>	سنجق <b>sanjaq</b>	توغ <b>tuġ</b>

<sup>1</sup> Cf. Mod. Pers. *filâsk* “thermos, flask.”

<sup>2</sup> Lessing, 737 *sumal* “oblong bag or sack;” Wuti °12967 Manchu *sumala*, Turkî *kičik taġar* etc. Kow. II, 1403b *sumal* ‘prodolgovatyj mešoček, kisa; petit sac oblong’ [k]. Kara prefers a reading *تاشماق* or *تاشماق* *tăš(i)maq* or *daš(i)maq*, Written Mong. *dasimaġ* “container, leather bag or skin for liquids; metal water flask designed for being carried on the back” (Lessing, 266), Wuti °12888, Kow. III 1621a “outre de peau” Kara futher adds “I know *daimag* as a leather or metal flask, necessarily carried on the back, similar to Hung. *kulacs* and Russ. *fljaga*.”

20	غمد السيف <b>gimd al-saif</b> “sheath of the sword”	نيام <b>niyâm</b>	قلين <b>qalın</b>	قي <b>qui</b>
21	الدبوس <b>al-dabbûs</b> “a club or iron-headed mace” <sup>1</sup>	گُرز <b>gurz</b>	جماق و بلاو تيز <b>çomaq wa</b> *bulau, topuz “cudgel, mace” and “mace”	بلاو <b>bulau</b>
22	الدرع <b>al-dir<sup>c</sup></b> “a coat of mail”	جوشن <b>jaušan</b>	يارق <b>yariq</b>	قياق <b>quyaq</b>
23	البيضة <b>al-baiḍa</b> “helmet” <sup>4</sup>	خوده <b>hûda<sup>2</sup></b> “helmet”	يشوق <b>yoşuq<sup>3</sup></b> “helmet”	دولغان* <b>*dûlğan</b> “helmet”
24	القوس <b>al-qaus</b> “bow”	كمان <b>kamân</b>	يا <b>ya</b>	نومون <b>numun</b>
25	مقبضه <b>maqbiḍuhu<sup>5</sup></b> “its handle”	قبضة كمان <b>qabḍat-i kamân</b> “handle of a bow”	يا قبي <b>ya qabı</b>	باريول* <b>bariûl</b>
26	وتره <b>wataruhu</b> “its string”	زيه كمان <b>zih-i kamân</b> “bowstring”	كريش <b>kiriş</b> “bowstring”	كيجي كريش <b>köbçi, kiriş</b> “bowstring”

<sup>1</sup> Steingass, 503 (*dabûs*), Dozy, I, 423 (*dabbûs*) “massue casse-tête.”

<sup>2</sup> Perhaps خود *hûd* “helmet”

<sup>3</sup> See Clauson, *ED.*, 977.

<sup>4</sup> Mevlût Sarı, 143 : *labisa bayḍatan al-ḥadîd* : “tolga giymek.”

<sup>5</sup> Or *miqbaḍuhu*.

27	التوز <b>al-tûz</b> “the thin bark of a tree, which is wrapped round bows” <sup>1</sup>	توز کمان <b>tûz-i kamân</b>	یا توزی <b>ya tozi</b>	قلداسن <b>quldasun</b>
28	الغرا  <b>al-ğira</b> <sup>2</sup>  “glue”	سريشم  <b>sirîšam</b>	اليم  <b>elim</b> <sup>2</sup>	جر جي جلسون جبغون سجاغن <b>jarči jalasun</b> <b>čabağun</b> <b>sačagun</b> <sup>3</sup>
29	سيرة القوس <b>siyat al-qaus</b> “curved part of a bow”	كرش کمان <b>kiriš-i kamân</b> “any bowstring of a bow”	كرش یا <b>kiriš-i ya</b> “bowstring”	کرجسون <b>kerčēsün</b> <sup>[k]</sup> “incision on a bow”

<sup>1</sup> Dozy, *Supplement*, I, 154. According to Dozy, it is a Persian borrowing.

<sup>2</sup> Cf. *Qıpçaq ilim* (*Codex Cum./Grønbech*, 106) “Fischgarn.” Isinglass was prepared from fish gut.

<sup>3</sup> The *Muqaddimat al-Adab* “has, according to Poppe, *jilsün* for “glue,” here *sačagun* seems to mean ‘(are) equal’ (*n* - plural), i.e. synonymous” [K]

205—col.A

	ARABIC	PERSIAN	TURKIC	MONGOL
1	النصل *al-naşl “arrowhead”	نصل naşl <sup>1</sup>	بيكام paykam	داميران demiren
2	السهم al-sahm “arrow”	تور *tûr <sup>2</sup> “an arrow”	اوق oq	سومون sumun
3	نوع منه بحشب دور nau <sup>c</sup> minhu bi-ḥaşab ? <sup>3</sup> “a type of it (arrow) of- ? wood” ?	[***]  ?  ?	[***]  ?  ?	قدالي*  qodali  “horn-tipped arrow”
4	رشة riša “feather (of an arrow)”	بر تير par-i tîr “feather of an arrow”	اوق توکی oq tügi	اودون ödün
5	الجبعة al-ja <sup>c</sup> ba “quiver”	تير کش tîr-kaš	کیش kiš	قور qor
6	نطاق الجعبة niṭâq al-ja <sup>c</sup> ba “belt of the quiver”	کمر کش kamar-i kaš	کیش قوری kiš qurı	اقساو قرمان* aqsau qurman

<sup>1</sup> < Arabic, but denoting “the point of a spear, sword or knife” (Steingass, 1407). The Turkic entry is Pers. and the Mongol is Turkic pointing, perhaps to a confusion in the text.

<sup>2</sup> Standard Pers. is *tîr*.

<sup>3</sup> Perhaps بحسب دور *bi-ḥaşab dawr* “according to the twist” ? (Varisco).

7	انكشتوان <b>ankuštŵân</b> “thimble”	انكشتوان <b>anguštŵân</b>	*اولشاك <b>ölšek<sup>1</sup></b>	اركبجي <b>erekebçi</b>
8	الترس <b>al-turs</b> “shield”	سبر <b>sipar</b>	قلقان <b>qalqan</b>	قلقان <b>qalqan</b>
9	الطبل <b>al-ṭabl</b> “drum”	دھل <b>duhul</b>	کورک <b>kevrük<sup>2</sup></b>	کوکرکه <b>kögürge</b>
10	السكين <b>al-sikkîn</b> “knife”	کارد <b>kârd</b>	بجاق <b>bıçaq</b>	قوقو قدقه کیتغه <b>ququ, qudqa kituğa</b>
11	نصابها <b>nişâbuhâ</b> “its (the knife’s) handle”	دسته کارد <b>dasta-yi kârd</b>	صب <b>şap</b>	هسی <b>hesi</b> “a knife’s handle”
12	سکین غیر حاد <b>sikkîn ġair ḥâdd</b> “a knife without a point”	کند <b>kund</b> “blunt sword or knife”	ارماز جکو <b>urmaz çekü ?<sup>3</sup></b> ?	موغوداق <b>moğodaq</b> “blunt (sword or knife)”
13	الموسي <b>âl-mûsâ</b> “straight razor”	استره <b>ustura</b>	کرای <b>kerey</b>	دلبر <b>delbür</b> “razor”
14	المنطقة <b>al-minṭaqa</b> “belt”	کمر <b>kamar</b>	قور <b>qur</b>	بوسه <b>büse</b>

<sup>1</sup> This is a Qıpçaq form, cf. *ölçek*.

<sup>2</sup> Or *kövrük*, cf. Kašġarî/Dankoff, I, 357 : *küwrüg* “kettle drum” (*ṭabl*).

<sup>3</sup> “Knife which does not strike” ?

15	الخريطة <b>al-ḥarīṭa</b> “bag, pouch”	كيسه <b>kîsa</b> “a purse, a bag”	[***] [***] ? ? ? ?	ينجوق <b>yançuq<sup>1</sup></b> “bag, a purse”
16	المشط <b>al-muṣṭ</b> “comb”	شانه <b>šâna</b>	تراق <b>taraq</b>	سام <b>sam</b>
17	بيته <b>baituhu</b> “its case”	شانه دان <b>šânadân</b> “a comb case”	تراق ليق <b>taraqliq</b>	سنيجين <b>samçin</b> “comb case”
18	السرج <b>al-sarj</b> “saddle”	زين <b>zîn</b>	ايير <b>eyir</b>	ايمال <b>emêl</b>
19	اللبد <b>al-libd</b> “felt”	نمد زين <b>namad-zîn</b> “a coarse woollen saddle-cloth; a saddle stuffed on the upper part”	اجليك وياغرليق <b>içlik</b> <b>wa yağırliq</b> “stuffing of a saddle” and “felt placed under the saddle” <sup>2</sup>	طوقوم <b>toqum</b> “saddle fender, fender made of felt”
20	الثفر <b>al-ṭafar</b> “crupper (of the saddle)”	بار دنب <b>pâr- dunb</b>	قوسقون <b>quşqun</b>	قودرغا <b>qudurğa</b>

<sup>1</sup> < Turk. *yançuq* (Clauson, *ED*, 945).

<sup>2</sup> For *içlik*, see Clauson, *ED*, 26. *Yağırliq* (< *yağır* “saddle-gall,” Clauson, *ED*, 905) is found in Medieval Qıpçaq, *Kitâb al-Idrâk*, ed. Caferoğlu, Arabic. 96 *yağırliq* - *al-miršaha* (المرشحة) which Caferoğlu renders as (Turk trans. 117) “hayvan arkasına konulan bir nevi çul” (cf. also Mevlût Sarı, 608 : “Eyerde, semerde terleme keçesi. İç gömlek. Terlik (Ter için).” For other Qıpçaq texts, see Toparlı, *Kıpçak Türkçesi Sözl.*, 230 “eyerin altına konulan keçe.”

21	مخاد السرج <b>maḥâdd al-sarj</b> “saddle-pillows”	ادر مجاه* <b>*âdramjâh</b> <sup>2</sup> [k] “saddle-cloth”	اذرم <b>edrim</b> “saddle - pad”	دبسه <sup>1</sup> <b>*debse</b> [k] “saddle- cushion”
22	السموط <b>al-sumût</b> “strings/long saddle-straps to tie up the luggage”	فتراك <b>fitrâk</b> “saddle-straps; cords fixed to the saddle for hanging game to”	تزكو <b>tizgü</b>	قنжуقا <b>qanjuqa</b> “saddle-thongs”
23	العرقه <b>*al-‘araqa</b> “strap” <sup>3</sup>	جماق <b>čumâq</b> “a ladle” <sup>3</sup> ?	تبנקو <b>tebengü</b> “thick pad of a pack saddle” <sup>4</sup>	كلي <b>gölme</b> “saddle cloth, horsecloth, saddle strap”
24	الركاب <b>al-rikâb</b> “stirrup”	ركاب <b>rikâb</b>	اوزانكو <b>üzengü</b>	دورا <b>dörê</b>
25	السير <b>al-sair</b> “(leather) belt; girth”	دوال <b>duvâl</b> “a stirrup-leather”	قيش <b>qayis</b> <sup>5</sup> “strap, thong, belt”	سر* <b>sur</b> “girth, stirrup- leather”
26	الليجام <b>al-lijâm</b> “bridle”	لكام <b>ligâm</b>	يوكان <b>yügen</b>	قدار <b>qadâr</b>

<sup>1</sup> Suggested by Kara. Ms. has : ائتاه .

<sup>2</sup> Steingass, 28 : *âdram* “saddle-cloth.”

<sup>3</sup> Mevlût Sarı, 993 “esir bağladıkları kayı”, bağ.” Cf. also Steingass, *Arabic*, 688. The ms. form can also be read as المغرفة *al-miğrafa* “large spoon, ladle, scoop” which matches the Pers. The Turkic and Mongol forms and the entries that follow, however, indicate that this is either a confusion of entries for the Arabic and Pers. or a corruption of the text.

<sup>4</sup> Redhouse, 490.

<sup>5</sup> Or *qayış*.



27	السوط <b>al-sauṭ</b> “whip, lash”	تازیانه <b>tâziyâna</b>	قامچی <b>qamči</b>	بریه <b>berie</b>
28	الحزام <b>al-ḥizâm</b> “belt, girth”	تنک <b>tang</b>	قلان <b>qolan</b>	قلان <b>qolan</b> “girth, girdle”
29	المسمار <b>al-mismâr</b> “nail”	میخ <b>mîḥ</b>	قازوق <b>qazuq</b>	قدسون <b>qadasun</b>
30	الطويلة <b>al-tawîla</b> “a beast’s tether” <sup>1</sup>	ریسمان <b>rîsmân</b> “a rope”	اورق <b>uruq</b> “rope”	جلا <b>jalâ</b> “ribbon, strap” <sup>2</sup>
31	البرذعة <b>al-barḍaʿa</b> “saddle, pack-saddle”	سماکند ?	بالان <b>palan</b>	اجیماق* <b>ačimaq</b> <sup>[k]3</sup>
32	يوم الضیافة <b>yaum al-ḍiyâfa</b> “day of enter- tainment”	روز مهمانی <b>rûz-i mihmânî</b> “banquet, feast day”	طوی <b>ṭoy</b> “feast”	قورم <b>qurim</b> “banquet, feast”
33	الهدية <b>al-hadîya</b> “gift”	راه اورد <b>râh-âvard</b>	ارمغان <b>armağan</b>	سوغات <b>saugat</b> “present”
34	التقدمة <b>al-taqdima</b> “present”	پیش کش <b>pîš-kaš</b> “a magnificent present”	تکشمک <b>*tegišmek</b> “to present a gift” <sup>4</sup>	اولجم <b>oljam</b> “gift”

<sup>1</sup> Redhouse, 1264.<sup>2</sup> Or *jolâl/jilo* “reins” [k].<sup>3</sup> Or *ačian* “pack, burden.” Cf. Mong. *ačiya*, Mod. Khalkha *ačaa(n)*. [k]<sup>4</sup> Clauson, *ED*, 487.

35	الطعام al-ṭaʿām “food; repast”	اوس و خردني aus wa ḥvurdanî “gift” and “repast”	يكسي yegsi	ايدان* idên
36	المطبوخ maṭbûḥ “cooked; boiled down” <sup>1</sup>	بُخْتَه puḥta “boiled, cooked”	بیشمیش بسیک pišmiš wa pišig “boiled” and “cooked”	بلباسون bolbasun “boiled, cooked”
37	الني al-nî “raw, unripe”	خام ḥām “a kind of macaroni”	كوي چك küi <sup>2</sup> čig	توي كوي* tûi küi “raw, unboiled”
38	اطرية iṭriya “vermicelli”	رشته rišta “a kind of macaroni”	اکرا* <sup>3</sup> ügre	لاخشه lâḥša “a kind of vermicelli”
39	الطبيخ al-ṭabîḥ “(cooked) food”	اش âš	اش aš	بدان budân “food, meal” <sup>4[k]</sup>
40	نوع من التتماج يعمل باليد nau <sup>c</sup> min al-tutmâj ya <sup>3</sup> malu bil-yad “a type of tutmač made by hand”	بُغْرا خاني buğrâ ḥânî “a certain dish” <sup>5</sup>	صلما تتماج şalma tutmač <sup>4</sup>	هوماج homač “a kind of dish”

<sup>1</sup> Redhouse, 1889.<sup>2</sup> Perhaps mistakenly carried over from Mongol column.<sup>3</sup> Ms : اكري.<sup>4</sup> Radloff, IV, 374, 375 *salma* Qaz.Tat. “soup with dumplings of flour.”<sup>5</sup> Attributed to Buğra Khan, ruler of Khwārazm.

41	البيض <b>al-baiḍ</b> “eggs”	تخم <b>tuḥm</b>	يمردا <b>yumurda</b>	امدكان <b>ömdegen</b>
42	المسفف <b>al-musaffad</b> “roasted meat” <sup>2</sup>	كباب <b>kabâb</b> “meat cut in small pieces and roasted” with onions and eggs stuck on skewers”	سوكلما <b>sögülme</b> “roasted meat”	سيركان <b>sirgen</b> ? <sup>1</sup> “meat roasted”
43	المدقق <b>al-mudaqqaq</b> “chopped meat”	كفتا <b>kuftâ</b> “hashed meat, balls of pounded meat cooked in soup”	قيما <b>qıyma</b> “minced meat”	جبما <b>čabma</b> “hashed, chopped meat”
44	الشوربا* <b>*al-šûrbâ</b> “potage, soup”	شوربا <b>šûrbâ</b> “broth, soup, gruel”	شوربا <b>šorba</b>	سولان <b>sülen</b> “soup, bouillon”
45	اللحم <b>al-laḥm</b> “flesh, meat”	گوشت <b>gûšt</b>	ات <b>et</b>	ميغان <sup>3</sup> <b>miġan</b>

## 205—col.B

1	الغدة <b>al-ġudda</b> “gland”	غدود <b>ġudûd</b>	باز <b>bez</b>	بلجرغا <b>bulčirġa</b> [k]
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<sup>1</sup> Kara suggests سِرْلان *siralân* (*širalân*), cf. *sira*- “to roast,” or rather سِرْلَقا *srlqʿ siralqa*, *sira* “spit, skewer,” Middle Mong. *sirolqa*, Mod. dial. *šorlo-*, *šorolgo* “meat (to be) roasted on skewers”

<sup>2</sup> Mevlût Sarı, 758 *saffada* “kebap etini şişte dizmek;” Dozy, I, 657 “rotir.”

<sup>3</sup> Or ميقان *miqan* [k].

2	نان <b>nân</b> “bread” <sup>1</sup>	نان <b>nân</b> “bread”	اتمك <b>etmek</b>	اوتمك <b>ötmeK</b>
3	الدقيق <b>al-daîqîq</b> “flour”	ارد <b>ârd</b>	اون <b>un</b>	قولير <b>qulir</b>
4	العجين <b>al-‘ajîn</b>  “dough; pastas (such as noodles, vermicelli, spaghetti etc.)”	خمير <b>ḥamîr</b>	يغرلش <b>yugurulmîş</b>	جورقسان قولير <b>juruqsan qulir<sup>[k]</sup></b> “dough”
5	السويق <b>al-sawîq</b> “a kind of mush made of wheat or barley (also with sugar and dates)”	بست <b>pist</b>	قاووت* <b>qavut</b>	قلجقان* <b>qoličaqân<sup>[k]</sup></b> “mixture”
6	النخالة <b>al-nuḥâla</b> “residue left in a sieve; bran”	سبوس <b>sabûs</b> “bran, chaff”	كبك <b>kebek</b> “bran”	كبك <b>kebek</b> “residue”
7	الحليب <b>al-ḥalîb</b> “milk”	شير <b>šîr</b>	سوت <b>sût</b>	سون <b>sûn</b>
8	اللبا <b>al-libâ</b> “colostrum”	فله <b>fala</b> “beestings; sour curdled milk”	اغوس <b>ağus</b> “beestings”	اوراق <b>ûraq</b> “colostrum”

<sup>1</sup> < Pers. In Mod. Yemeni Arabic (Şan‘â’ dial.) *nâneh* is used for “bread” in children’s speech, see Deboo, 196.

9	سقراط وهو اللبن الخيلي <b>saqrât<sup>1</sup> wa huwa al-laban al-ḥailī</b> “sour milk, it is <i>leban</i> , sour horse’s milk”	جغرات وماست <b>juḡrât<sup>2</sup> wa mâst</b>	يغرت <b>yogurt</b>	تراق <b>taraq</b>
10	الحمض <b>al-ḥamḍ</b> “acid” <sup>3</sup>	دوغ <b>dûḡ</b> “churned sour milk, whey, butter-milk”	ايران <b>ayran</b> “butter-milk, sour milk”	اومدان <b>umdân</b> “butter-milk” “beverage” <sup>[k]</sup>
11	طبيخ الايط هو غير ؟ <b>tabîḥ ?? huwa ḡair ?<sup>4</sup></b>  “a cooked dish ? it is without ?”	قرط [***] كرده <b>qirt ? karda</b>  “a leek, ? made...?”	قتيق <b>qatîq</b>  “seasoning condiment” <sup>5</sup>	قلياسون <b>qoliasun</b>  “spice, con- diment”
12	السمن <b>al-samn</b> “clarified butter, cooking butter”	روغن كاو <b>rauḡan-i ḡâv</b> “ghee”	ساريغ ياغ <b>sariḡ yaḡ</b>	شيرا طوسون <b>šira ṭosun</b> “butter”
13	الجبين <b>al-jubn</b> “cheese”	بنير <b>panîr</b>	بينر <b>beynir</b>	بينر <sup>[k]</sup> <b>beinir</b>

<sup>1</sup> Cf. *ṣaqr* “ekşi süt” Mevlût Sarı, 872, Steingass, *Arabic*, 586 *ṣaqr*, *ṣaqrât* “sour milk.”

<sup>2</sup> Noted by Steingass, 365, as a term from the dialect of Samarqand. Both mean “sour, coagulated milk.”

<sup>3</sup> For *al-maḥîd* or *ḥamiḍ* “butter milk”? See Dozy, I, 323 *ḥamiḍ*, *laban ḥamiḍ* “est du lait très-épais qu’on a rendu aigre en le faisant bouillir et en y ajoutant un fort acide...”

<sup>4</sup> Perhaps : طبخ الاقط وغيره بلا ملح *tabîḥ al-aqṭ wa-ḡairuhu bi-lâ milḥ* “dish of dried curd and the like without salt” (Varisco).

<sup>5</sup> Clauson, *ED*, 598. Cf. Redhouse, 1407 “anything added, especially, anything eaten with bread to give a relish; a condiment.”

14 الحوا <b>al-ḥalwâ</b> <sup>3</sup> “sweetmeats”	شيريني <b>šîrînî</b>	تاتلو <b>tatlu</b>	نشون* <b>nišûn</b> <sup>1</sup>
15 العسل <b>al-‘asal</b> “honey”	انكبين <b>angabîn</b>	بال <b>bal</b>	بال <b>bal</b>
16 الخمر <b>al-ḥamr</b> “wine”	سيكي <b>sikî</b>	جفر <b>çagır</b>	بور <b>bor</b>
17 الصرف  <b>al-şîrf</b> “unmixed (wine)” <sup>2</sup>	بي اب  <b>bî-âb</b> “without water”	سو سز جفر  <b>susız çagır</b> “waterless wine”	اسون اوکاي بور <b>usun ügei bor</b> “wine without water”
18 الثوب <b>al-ṭaub</b> “garment”	جامه <b>jâma</b>	طون <b>ṭon</b>	دیل <b>dêl</b>
19 السبيخ <b>al-sabîḥ</b> <sup>3</sup> “loose (unspun) cotton”	كذلك <b>kaḍâlîka</b> “likewise”	كذلك <b>kaḍâlîka</b> “likewise”	كذلك <b>kaḍâlîka</b> “likewise”
20 الثوب المذهب <b>al-ṭaub al- mudāhhab</b> “gilded garment”	جامه زر  <b>jâma-yi zar</b>	الطون ليغ طون <b>altunluḡ ṭon</b>	التتاي دیل <b>altatai dêl</b>

<sup>1</sup> Kara : “*nisinggü* ‘sugar cane’ it is an exotic word.”

<sup>2</sup> Steingass, 786.

<sup>3</sup> Or السبيج *al-sabîj* “shirt without sleeves, a black woolen garment.”

21	نوع منه <b>nau<sup>c</sup> minhu</b> “a kind of it (i.e. garment)”	جامه لو <b>jâma-yi lu</b> “dragon- garment”	لو طون <b>lu ðon</b> “dragon- garment”	لو قرا <b>lu qara</b> “a kind of dragon garm- ent”
22	نوع منه <b>nau<sup>c</sup> minhu</b> “a kind of it (i.e. garment)”	جامه اكر <b>jâma-yi ?</b> “? garment”	اكر طون <b>? ðon</b> “? garment”	كمرليك <b>kemerlik</b> “velour garm- ent”
23	نوع من ثياب القطن <b>nau<sup>c</sup> min ðiyâb al-quṭn</b> “a kind of cotton garment”	زندنيجي <b>zandanîçî</b> “cloth made from the town of Zand in Bukhara”	زندى <b>zandi</b>	برما <b>*bürme</b> “a kind of cotton garm- ent”
24	ثوب مخطاط <b>ṭaub muḥaṭṭâṭ</b> “striped garment”	فوته <b>fûta</b> “a kind of striped Indian cloth”	الا تون <b>ala ton</b> “parti-colored garment”	القهين <b>alaqçin</b> “multi-colored garment”
25	ثوب قطن <b>ṭaub quṭn</b> “cotton garment”	كرباس <b>karbâs</b> “a white cotton garment; fine, linen, muslin”	بيز <b>bez</b> “cotton cloth”	بوز <b>böz</b> “cotton, linen” <sup>1</sup>
26	ما صغير <b>mâ ṣağîr</b> “that which is small”	نيمجا <b>nîmçâ</b> “a short upper garment”	كذلك <b>kaḏâlîka</b> “likewise”	تكلا <b>tegle</b>

<sup>1</sup> Mod. Mong. *bös* (Lessing, 128). This is a loan-word from Turk. *böz* which ultimately derives from Greek βύσσος “linen” in Turk. “cotton cloth.” Late Medieval Oğuz has the form *bez* (see Clauson, *ED*, 389).

27	فيما يلبس للحرب <b>fîmâ yulbasu li-l-ḥarb</b> “that in which one dresses for war”	خفتان <b>ḥaftân</b> “a vest worn under armor;	قفتان <b>qaftan</b>	ديل قفتان <b>dêl qaftan</b> “a vest worn under armor”
28	قسم ? ?	قسم ? ?	قسم ? ?	*قبجاسون <b>qubčasun</b> “dress, clothes, uniform”
29	قبا غير قسيم <b>qabâ gair</b> ? “an outer garment with full length sleeves, without ?”	جامه ني قسيم <b>jâma ne</b> ? “a vest worn under armor;	قسئي سيز طون ?-sîz ṭon	جوبجاقاي ديل <b>jubcâqai dêl</b> “lined garment”
30	قميص <b>qamîṣ</b> “shirt”	بیرهان <b>pîrahân</b>	کنکاک <b>könglek</b>	جمجا <b>čamča</b>
31	سراويل <b>sarâwîl</b> “drawers; panties”	شلوار <b>šalvâr</b>	اشتان کنجک <b>ištan, könček</b>	<sup>1</sup> ایموندون* <b>emüdün?</b>
32	فروء <b>farwa</b> “fur, pelt; skin, hide”	و کړک <b>wa kurk</b> “and a pelisse, a fur coat”	اجوک وکورک <b>ičük wa kürk</b> “fur-skinned, coat” and “fur (coat)”	نکا <b>neke</b> “fur, pelt”

<sup>1</sup> ائملاون Ms.



33	ظهارة الثوب <b>zihârat al-ṭaub</b> “outside of the garment”	بوشيش <b>pûsîš</b> “a covering, garment, dress; a coverlet sheet, blanket”	طون يوزي* طون ارغسي <b>*ṭon yûzi</b> <b>*ṭon argası</b> “the front of a garment,” the back of a garment”	اورو بكي قدر ائط <b>örü, ?</b> <b>qadar, ?</b> “outside of the garment;” ?, lining of the garment, ?”
34	بطانته <b>biṭânatuhu</b> “its inside, lining”	استر جامه <b>âstar-i jâma</b> “lining of a garment”	قب <b>qab</b> “inside lining” <sup>1</sup>	ابجو <b>abçu</b> “the inside of the garment”
35	الزيق <b>al-zîq</b> “collar”	جب كه <b>jib<sup>2</sup>-i kih</b> “small breast-collar”	يقا <b>yaqa</b>	جقا <b>jaqa</b>
36	الكم <b>al-kumm</b> “sleeve”	كئان <sup>3</sup> استين <b>astîn</b>	ينك <b>yeng</b>	قنجون <b>qančun<sup>4</sup></b>
37	الذيل <b>al-dail</b> “hem, border of a garment)”	دأمن <b>dâman</b>	اتاك <b>etek</b>	قورما <b>qorma</b>
38	الزر <b>al-zirr</b> “button”	كرامي <sup>5</sup>	تكما <b>tügme</b>	تبجي <b>töbçi</b>

<sup>1</sup> Redhouse, 1405, “a cover, envelope, vessel, or receptacle of any kind, *kürk qabı* ‘the outer face to a fur garment’.” Cf. Turkish *iç kaplama* “lining.”

<sup>2</sup> <Arab. *jaib*.

<sup>3</sup> This word is unclear, seemingly erased and replaced with the entry beneath it.

<sup>4</sup> Or قنجوي *qančui* [k].

<sup>5</sup> Perhaps كوكه *gûga* “a coat button” ?

39	القلنسوة <b>al-qalansuwa</b> “tall headgear, hood, cap”	كركره ركور ? ? ?, ?	برك <b>börk</b> “hat, headgear”	مقلای * <b>maqalai</b>
40	[***] الذي تلبسه نسا المغل ? <b>alladî</b> <b>talbasuhu nisa’</b> <b>al-muġâl</b> “the ? which Mongol women wear”	كله <b>kulâh</b> “any headgear, a Tartar cap”	بغتاق* * <b>boġtaq</b> “high cap worn by certain women” <sup>2</sup>	بختاق* <b>boġtaq</b> <sup>1</sup> “woman’s head- gear”
41	وهي [***]   يستر العين ? <b>wa hiya</b> <b>tasturu al-‘ain</b> “the ? , it shields the eye”	حاد ? ?	كوزلدروك <b>közüldürük</b> “something woven from horse tails and put on the eye if it is bleared or dazed” <sup>3</sup>	[سا] ربحين* [sa] <b>rabčîn</b> “eye-protect- ing visor”
42	ثوب يقى من المطر <b>taub yaqî min</b> <b>al-maṭar</b> “garment which protects from the rain”	جشم بند <b>čašm-band</b> ↑ “a cover for the eye of an animal”	يغمورلوق <b>yaġmurluq</b> “rain-garment”	داقوا <b>daqu</b>

<sup>1</sup> The Mongol *boġtaq* is described by William of Rubruck who journeyed to the Činggisid capital in the 1250’s, see *The Mission of Friar William of Rubruck*, trans. P. Jackson, ed. P. Jackson, D. Morgan (London, 1990), pp.88-89.

<sup>2</sup> In Ottoman usage these were the women of the Imperial harem.

<sup>3</sup> Kašġarî/Dankoff, I, 387; *Kitâb al-Idrak*, 54/81, *közündürlik* “a veil of horse hair (ša‘riyya) black...which is placed upon the eye.”

43	المشمع <b>al-mušamma<sup>c</sup></b> “waterproof, impermeable (of a garment)”	باراني <b>bârânî</b> ↑ “a riding coat or cloak which keeps out the rain”	موغ لوغ <b>*muğluğ<sup>1</sup></b>	كلمتو
44	لباد لدفع المطر <b>lubbâd li-daf<sup>c</sup> al-maṭar</b> “felt garment to repel rain”	جامه موم داد <b>jâma-yi mûm ↑ dâd<sup>3</sup></b> “wax-garment”	كذلك د رندر <b>kaḏâlika<sup>2</sup></b> “likewise, ?”	ئركل كېنك <b>?, kebeneg</b> “?, felt raincoat or cloak”
45	ثوب من الشعر <b>ṭaub min al-ša<sup>c</sup>r</b> “a garment of pelts”	*[جام]ه نمد <b>*[jâm]a-yi namad</b> “garment of felt” (?)	چکمان <b>čekmen</b> “a kind of outer jacket” <sup>4</sup>	چکمان <b>čekmen</b> “a kind of upper garment”

## 205—col.C

1	الصوف	بشم	يياغو <sup>5</sup> جبغي* يبغي ويون <b>yapağū, *jabağı, yapağı wa yün</b>	نونغاسون* <b>*nungâsun<sup>6</sup></b>
	<b>al-şûf</b>	<b>pašm</b>		
	“wool”			

<sup>1</sup> Perhaps : موم لوغ \* *mumluğ* [k] < *mum* “wax.”

<sup>2</sup> Superscripted form is unclear.

<sup>3</sup> Perhaps for دار *dâr* “holding, possessing” etc., but it is unclear what, if anything, this has to do with our entry.

<sup>4</sup> Redhouse, 726. The term is noted in the *Codex Cumanicus* (Grønbech, 74, “wollenes Tuch”) and is a loan-word in Mongol and Russian (see Räsänen, *Versuch*, 103; Šipova, *Slovar*’, 382-383.

<sup>5</sup> Except for *yün/yn*, the other forms are all derived from *yapağı* “matted hair or wool,” see Clauson, *ED*, 874-875.

<sup>6</sup> Cf. *unasun*.

2	الغزل <b>al-ğazl</b> “spun thread, yarn”	ريسمان <b>rîsmân</b> “a rope, thread”	ييبليك <b>yiplik</b> “thread, cord”	هوتاسون <b>hutâsun</b> “thread, yarn”
3	الخف <b>al-ħuff</b> “shoe, slipper”	اوتك موزه* <b>*mûza ötüċ</b> <	اوتك <b>ötüċ</b> “boot, slipper” <sup>2</sup>	ارتاسون <b>ürtesün</b> <sup>1</sup>
4	خف الصرم <b>ħuff al-şarm</b> “leather shoe” <sup>4</sup>	موزه جرم <b>mûza-yi ċarm</b> “boot of cow- leather”	كون اتوك <b>kön ötüċ</b> “leather boot”	قودسون* <b>*qodosun</b> <sup>3</sup>
5	الجراب التركي <b>al-jaurâb al- turkî</b> “Turkish stocking”	نمد موزه <b>namad-i mûza</b> “felt of a boot”	اوق <b>uq</b> “felt stocking” <sup>5</sup>	ايماسون <b>oimasun</b> “felt stocking”
6	اللفافة <b>al-lifâfa</b> “wrap”	باي تابه <b>pây-tâba</b> “shoe-sock”	تولاغ <b>tolağ</b> “puttee” <sup>6</sup>	قچغو <b>quċıgu</b>
7	الحذا <b>al-ħidâ</b> <sup>3</sup> “sandal”	لالكا <b>lâlakâ</b> “shoe or slipper”	بشماق <b>başmaq</b> “shoe, slipper”	جاروق <b>ċaruq</b> “slipper, sandal”

<sup>1</sup> Kara comments : *ürtesün* usually means ‘particle, scrap, sawdust,’ *ögedesün* > *ööd* <sup>o</sup> means ‘scrap,’ *üdegesün* > *üdees* <sup>o</sup> ‘thong,’ *oriyadasun* > *oriâdasun* would mean ‘ribbon, wrapping,’ also ‘(foot)wrap,’ but *oriya-* should have an initial *h* in Middle Mong. and ‘wrap’ is still far from ‘slipper.’”

<sup>2</sup> Clauson, *ED*, 50, “boot,” the meaning “slipper” seems to be peculiar to Oğuz.

<sup>3</sup> Ms. has : هوك لك. Cf. Mong. *ğutul*, *ğutusun*, *godasun*, Buriat *godohong* [k].

<sup>4</sup> Lane, 1872 : 1684 < Pers. *ċarm*.

<sup>5</sup> < *uğūq*, largely found in Turkî, see Clauson, *ED*, 83.

<sup>6</sup> Cf. Osm. *dolaq*, Middle Qıpçaq *tolaq* (*Kitâb al-İdrâk*, ed. Caferoğlu, 65 and 45, marginal note which defines *al-lifâfa* as *ċolmaq* and *dolaq*).

8	الذهب <b>al-ḡahab</b> “gold”	زر <b>zar</b>	الطون <b>alṭun</b>	التان <b>altan</b>
9	الفضة <b>al-fīḍḍa</b> “silver”	نقرة <b>nuqrat</b> “gold or silver coin”	كميش <b>kümüš</b>	منكو* <b>möngü</b> “silver”
10	حجر البخش <b>ḡajar al- balaḡš</b> “Badakhshan stone”	لعل <b>laʿl</b>  “a gem, a ruby of the most brilliant lustre”	لعل <b>laʿal</b>	ئوجي
11	الؤلؤ <b>al-luʿluʿ</b> “pearls”	مرواريد <b>marvârîd</b>	ينجو <b>yincü</b>	سبت <b>subut</b>
12	المرجان <b>al-marjân<sup>1</sup></b> “small pearls, corals”	مرجان <b>marjân</b>	*ستيك <b>sitik ?</b>	حئا
13	الزجاج <b>al-zujâj</b> “glass (as substance)”	ابكينه <b>âbgîna</b>	سرجا <b>sırça</b>	قرابا <b>qaraba<sup>[k]2</sup></b>
14	الخاتم <b>al-ḡâtam</b> “seal ring”	انكشترين <b>anguštarîn</b> “ring”	يوزك <b>yüzük</b> “ring”	قرغو <b>qaraḡu<sup>3</sup></b>

<sup>1</sup> Or *al-murjân*.<sup>2</sup> Cf. Mong. *qaraḡu* or *qaraḡa* < *qara-* “to see” [k]<sup>3</sup> Cf. Mong. *ḡaraḡa* “ring” [k]

15	السوار <b>al-siwâr</b> “bracelet”	دستبانه <b>dast-bâna</b>	بلازوك <b>bilezük</b>	بوغان <sup>2</sup> <b>bugân</b>
16	القرط <b>al-qurṭ</b> “earring”	كشواره <b>gûš-vâra</b>	اسرغا وكوبا* <b>ısrğa wa küpe</b>	سوكا <b>süke</b>
17	الكلابند <b>al-kulâband</b> “hat band”	كلابند <b>kulâ-band</b>	سقالوغ <b>saqaluğ</b>	سقلدرغا <b>saqaldurğa</b>
18	الحديد <b>al-ḥadîd</b> “iron”	آهن <b>âhan</b>	دمر <b>demür</b>	تمر <b>temür</b>
19	الفص <b>al-faṣṣ</b> “stone of a ring”	نكینه <b>nigîna</b> “precious stone set in a ring”	قاش <b>qaš</b> “jade, precious stone” <sup>4</sup>	نجور* <b>najur</b> <sup>3</sup> “jade, nephrite” <sup>[k]</sup>
20	النحاس <b>al-nuḥâs</b> “copper”	روي <b>rûy</b> “brass”	طوج <b>ṭuj</b> “bronze, copper”	جيز <b>jiz</b> “copper”
21	الرصاص <b>al-raṣaṣ</b> “lead”	ارزیز <b>arzîz</b>	قرقشین <b>qorqašin</b>	توقلغان <sup>5</sup> <b>tuqulğan</b>

<sup>1</sup> Or *al-suwâr*.<sup>2</sup> Kara suggests : بوغان *bugaq*, cf. Mong. *bugui(bči)/bağui* “bracelet.”<sup>3</sup> ms. : نهور *nhwr*.<sup>4</sup> Clauson, *ED*, 669.<sup>5</sup> Or *tuqalan*.

22	الكبريت <b>al-kibrît</b> “sulfur”	کوکیرد <b>gaugird</b>	کوکرد <b>kükürd</b>	کوکرد <b>gugird</b>
23	المسن <b>al-misann</b> “whetstone”	ابسان <b>apsân</b>	بلاو <b>bilev</b>	بلاو <b>bileü</b>
24	صاحب الصنعة <b>ṣâhib al-ṣanʿa</b>  “artisan, crafts- man; expert, specialist”	بیشه ور <b>pîšavar</b>  “an artisan”	اوز وئیس لیغ <b>uz wa</b> ? “skilled crafts- man” and ?	اوران اوز وئیس لیغ <b>uran; uz wa</b> ? “artisan,” “craftsman” and ?
25	التاجر <b>al-tâjir</b> “merchant, trader”	بازرگان <b>bâzargân</b>	ستغجي <b>satıġcı</b>	قدلقدجي <b>qudalduqçi<sup>1</sup></b>
26	الجهبذ*  <b>al-jahbad</b> “government official” <sup>2</sup>	خانه بان <b>hâna-bân</b> “guardian of the house”	کذلك ترغاق <b>kadâlîka</b> <b>turġaq</b> “likewise <i>turġaq</i> ”	ترغاق  <b>turġaq</b> “the day watch”
27	الحارس <b>al-ḥâris</b> “watchman; sentry”	باسبان <b>pâsbân</b>	کوزدجي <b>közedîji</b>	کبتاول <b>kebteül</b> “the night watch”
28	الخياط <b>al-ḥayyât</b> “tailor”	درزي <b>darzî</b>	ديکجي <b>dikîji</b>	هويقجي <b>hoyoqçi<sup>[k]</sup></b>

<sup>1</sup> Class. Mong. *qudalduči* [k].

<sup>2</sup> Cf. Dozy, I, 226 : *jihbidljahbid* “celui qui examine les pièces de monnaie pour séparer les bonnes des mauvaises, essayeur, vérificateur, changeur, un homme qui connaît à fond les affaires et qui en pénétre les circonstances les plus subtiles” See also f.195C10.

29	الطنبوري <b>al-ṭunbûrî</b> “player of the ṭunbûr”	مطرب <b>muṭrib</b> “musician, minstrel”	قبوزجي <b>qopuzçi</b> “player of the lute” <sup>1</sup>	قوهرجي <b>quhurçi</b> “player of the lute”
30	الكاهن <b>al-kâhin</b> “diviner”	نشان كوي <b>nišân-gûy</b> “sign-sayer”	قام <b>qam</b> “shaman”	ايدوغان* <b>*iduġân</b> <sup>[k]</sup> “shaman, shamaness”
31	المصارع <b>al-muṣâri</b> <sup>c</sup> “wrestler, fighter”	كشتي كير <b>kaştî-gîr</b> “wrestler”	كرجي <b>küreçi</b>	ابلدجي* <b>abalduçi</b> <sup>2</sup>
32	المنجم <b>al-munajjim</b> “astronomer”	ستاره شناس <b>sitâra šinâs</b>	يولدوزجي* <b>yûlduzjî</b>	هودوجي <b>hoduçi</b> “astrologer”
33	المكدي <b>al-mukaddî</b> <sup>3</sup> “beggar”	كداي <b>gadây</b> “poor, mendicant”	دلنجي <b>dilenji</b>	قوي دوقجي <b>quiduqçi</b> “beggar”
34	الاسم <b>al-ism</b> “name”	نام <b>nâm</b>	اد <b>ad</b>	نيرا <b>nere</b> “name”
35	الحافة والطرف <b>al-hâffa</b> <b>waʿl-ṭaraf</b> “side and edge”	كناره <b>kanâra</b>	قرق <b>qırıq</b> “the edge”	قجار <b>qijâr</b> “border”

<sup>1</sup> Turk. *qopuz* “stringed instrument, lute” (Clauson, *ED*, 588).

<sup>2</sup> Ms. has : ابلدقجي\* *\*abadlduqçi* ?

<sup>3</sup> Or *al-mukdî*, Dozy, II, 458 كدي “mendier.”



36	الجانب <b>al-jânib</b> “side”	سو <b>sû</b>	ينغا [***] يان <b>yanga, ?</b> <b>yan</b> “side,” ? “side, flank”	يان <b>yân</b> “side”
37	الصورة <b>al-ṣûra</b> “form, likeness”	بيكر <b>paikar<sup>1</sup></b>	بنكز <b>bengiz<sup>2</sup></b>	جراي <b>čirai</b>
38	الحزم <b>al-ḥuzn</b> “sadness, grief”	اندوهي <b>āndûhî</b>	يار <b>yar<sup>3</sup></b>	[جو]بال انتو <b>[jo]balantu<sup>[k]4</sup></b>
39	النصيب <b>al-naṣīb</b> “share of profit”	بهر <b>bahrâ<sup>5</sup></b> “a part, profit”	بها <b>baha</b> “price, value”	اونا <b>üne</b> “price, value”
40	المرّة والنوبة <b>al-marra</b> <b>wa’l-nauba</b> “time, turn” and “time, instance”	يك بار <b>yak-bâr(a)</b> “once, one time”	بير قتلا وبير كار <b>bir qatla</b> <b>wa bir ker</b> “one time” and “one moment”	نكنا <b>nikene</b> “once, one time”
41	اللون <b>al-laun</b> “color”	رنك <b>rang</b>	بنكز <b>bengiz</b> “color, complexion”	اونكا <b>önge</b>

<sup>1</sup> Indication of marginal note, unclear.

<sup>2</sup> Originally “complexion, color,” but cf. *bengze-*, *benze-* in Osm. Azeri “to resemble,” see comments in Clauson, *ED*, 352 and ms. p. 205C41 below.

<sup>3</sup> Cf. Middle Qıpçaq *yarlı* “poor, miserable” (Clauson, *ED*, 967).

<sup>4</sup> < *jobalangtu* [k].

<sup>5</sup> Steingass, 211 بهرة *bahra*.

42	الحلف واليمين <b>al-ḥalf<sup>1</sup> wa'l-yamîn</b> “swearing, oath” “oath”	سوگند <b>saugand</b>	اند <b>and</b>	اندغر <b>andagar</b> “oath, swear- ing”
43	السم <b>al-samm</b> “poison”	زهر <b>zahr</b>	اغو <b>agu</b>	قرا <b>qora</b>
44	الصدق <b>al-ṣidq</b> “truth sincerity, veracity”	راست <b>râst</b> “right, true; good”	کونی <b>köni</b> “right, true”	اونان <b>ünen</b> “right, true”
45	الكذب <b>al-kidb<sup>2</sup></b> “lie”	دروغ <b>durûğ</b>	يلغان <b>yalğan</b>	قدل <b>qudal</b>

205—*col.D*

1	الحر <b>al-ḥarr</b> “heat, warmth”	كرم <b>garm</b> “warm”	اسيك <b>isig</b> “warm, hot”	قلاون <b>qalaun</b> “warm, hot”
2	البرد <b>al-bard</b> “coldness”	سرما <b>sarmâ</b> “cold”	صوق <b>savûq</b> “cold”	جوان <b>jöen</b> “cold”
3	وسط البرد <b>wast al-bard</b> “milieu, medium of cold”	خنك <b>ḥunak</b> “cold”	دملو* <b>dumlu<sup>3</sup></b>	کویتن <b>küiten</b>

<sup>1</sup> *Or al-hilf.*<sup>2</sup> *Or al-kaḍib.*<sup>3</sup> Clauson, *ED*, 503, *tumlig* “cold, a cold thing.”

4	المسك <b>al-misk</b> “musk”	مشك <sup>1</sup> <b>mašk</b>	يبار <b>yıpar</b>	جار <b>jâr</b>
5	النار الواقعة في [***] <b>al-nâr al-wâqi‘a</b> <b>fî- ?</b> “actual fire in ?”	اتش كنند [***] [***] <b>atiš kunand</b> <b>? ?</b> “they set fire, ? ?”	اودن <b>odun</b> “fire wood” <sup>2</sup>	توداك* <b>*tüdeg</b> “camp-fire”
6	الكتابة <b>al-kitâba</b> “piece of writing”	نامه <b>nâma</b> “book”	بتيك <b>bitik</b> “book”	بجيك <b>bičik</b> “book”
7	النار <b>al-nâr</b> “fire”	آتش <b>âtiš</b>	اوط <b>oṭ</b>	قال <b>qal</b>
8	جمرة النار <b>jamrat al-nâr</b> “ember, live coal of the fire”	غار <sup>5</sup> <b>*gâr</b>	[***] [***] <sup>3</sup> <b>? ?</b> <b>? ?</b>	ايكشكا <sup>4</sup>
9	العمل والشغل <b>al-‘amal</b> <b>wa’l-šugl</b> “work, labor” and “work, job”	كَارَ <b>kâr(a)</b>	ايش <b>iš</b>	اويلا <b>üile</b>

<sup>1</sup> Or *mišk*.<sup>2</sup> Clauson, *ED*, 60.<sup>3</sup> In Turkic usually *kömür* (Clauson, *ED*, 723).<sup>4</sup> ? Kara suggests \*نورسن *nürsün* < *negürsünč* “(char)coal” which goes well beyond the ms. form.<sup>5</sup> For اخگر *aḡgar* “charcoal, a live coal” ?

10	الابتدا بالشي <b>al-ibtidâ</b> <b>bi'l-šay</b> “the beginning of a thing”	اغز کردن <b>agaz kardan</b> “to commence”	بشلمق <b>başlamaq</b> “to begin”	ترکو <b>terülekü</b> “beginning”
11	التعريح على الشي <b>al-ta'rij</b> <b>‘alâ'l-šay</b> “the turning towards a thing” <sup>1</sup>	كج کردن بحوز کردن <b>kaj kardan</b> <b>? kardan</b> “to turn oneself aside,” “to ?”	اکمک <b>egmek</b> “to bend, to curve”	کرلوغو <b>?</b> ?
12	الصيد <b>al-šaid</b> “hunting, hunt”	شکار کردن <b>šikâr kardan</b>	اولق <b>avlamaq</b>	ابالغو <b>abalağu</b>
13	نهاية <b>nihâyatan</b> <sup>2</sup> “in the end, finally, eventually”	اهستا <b>âhista</b> “slowly, gently, by degrees”	اقرو وارقون <b>aqru</b> <i>wa arqun</i> “slowly, gently, quietly” <sup>3</sup>	الغر <b>algur</b> “slowly, quietly, leisurely”
14	الخب* <b>al-ḥaib</b> <sup>4</sup> “failure, defeat, frustration, dis- appointment”	خيبة <b>ḥaibat</b> “disappointment”	بوش <b>boš</b> “disappoint- ment” <sup>6</sup>	کوتک <b>kötek (?)</b> <sup>5</sup> “disappoint- ment, despair”

<sup>1</sup> This may also be read as التعويج على الشي *al-ta'wîj 'alâ'l-šay* “the bending towards a thing.”

<sup>2</sup> Marginal note : تمام *tamâm* “completeness, wholeness, entirety” etc.

<sup>3</sup> Clauson, *ED*, 89-90, *aqru*, *aqrun/arqun*, Qip. Osm. *arqun arqun*.

<sup>4</sup> Or *al-ḥaiba*.

<sup>5</sup> Kara suggests : گندل *genedel* “panic, error, fallacy, mistake” or چکرل *čököröl* “despair.”

<sup>6</sup> Clauson, *ED*, 376.

15	[***] ? ?	نیشه <b>naiša</b> “a small reed; a fife, flute, bagpipe”	توتوك <b>tütük</b> “pipe” <sup>1</sup>	جور <b>čuwur</b> “a kind of reed fife”
16	التشابه <b>*al-tašâbuh</b> “resemblance, similarity” <sup>2</sup>	جنانك <b>čunânk[i]</b> “as”	كبي <b>kibi</b> “like”	متو <b>metü</b> “similar, like”
17	الدهر والزمن <b>ad-dahr wa’l zaman</b> “time, age, epoch” and “time, period”	[***] ? ?	جاق <b>čaq</b> “time”	جاق <b>čaq</b> “time”
18	الشبيه <b>al-šabîh</b> “similar (to), like, resembling” <sup>3</sup>	جنانك <b>čunânk[i]</b>	كبي <b>kibi</b>	متو <b>metü</b>
19	الشي <b>al-šay</b> “thing, something”	جيزي <b>čizi</b>	نما <b>neme</b>	ياما <b>yâma</b>
20	الظاهر والمعلوم <b>al-ẓâhir wa’l-ma’lûm</b> “visible, distinct” and “known”	[***] ? ?	بلکوا <b>belgü</b> “sign, mark”	بلکاتو <b>belgetü</b> “having a sign, mark”

<sup>1</sup> Cf. Osm. *düdük*, Middle Qıpç. *tüdük*, *düdük* (Toparlı, *Kıpçak Türkçesi Sözl.*, 72, 215).

<sup>2</sup> See 205D18 of which this may be a corruption.

<sup>3</sup> See line 16 above.

21	العلامة <b>al-‘alâma</b> “mark”	نشان <b>nišân</b>	بلکا <b>belge<sup>1</sup></b>	بلکا <b>belge</b>
22	انا <b>anâ</b> “I”	مَنْ <b>man</b>	مَنْ <b>men</b>	بي <b>bi</b>
23	نحن <b>naḥnu</b> “we”	ما <b>mâ</b>	بيز <b>biz</b>	با وبدا <b>ba wa bida</b>
24	انت <b>anta</b> “thou”	تو <b>tû</b>	سن <b>sen</b>	جي <b>çi</b>
25	انتم <b>antum</b> “you”	شما <b>šumâ</b>	سيز <b>siz</b>	تا <b>ta</b>
26	↑ وانتما <b>wa antumâ</b> “and you (dual)”	است <b>ast</b> “is”	در <b>dur</b> “is”	بي <b>bei/ bi</b> “is”
27	هو هي هما هم هن ↑ <b>huwa, hiya,</b> <b>humâ, hum,</b> <b>hunna</b> “he, she, both of them, they(m.), they(f.)”	اينان <b>înân</b> “these”	بلار <b>bular</b> “these”	ادا <b>ede</b> “these”

<sup>1</sup> See Sevortjan, II, 108-109.

28	هذان وهولا <b>hâdâni</b> <b>wa hâ<sup>3</sup>ulâ<sup>3</sup>i</b> “these (two) and these”	↑	ان <b>ân</b> “that”	اول <b>ol</b> “that”	ترا <b>tere</b> “that”
29	ذاك <b>dâka</b> “this, this one”	↑	اينان ايشان <b>înân</b> <b>îšân</b> “these, they”	بلار <b>bular</b> “these”	تدا <b>tede</b> “these”
30	اوليك <b>ulâ<sup>3</sup>ika</b> “there, these ones”	↑	اينجا <b>înjâ</b> “this place, here”	مندا بندا* <b>munda,</b> <b>bunda<sup>1</sup></b> “here”	اندا <b>ende</b> “there, in that place”
31	هنا <b>hunâ</b> “there, then, now”		انجا <b>ânjâ</b> “there, in that place, thither”	اندا <b>anda</b> “there”	تندا <b>tende</b> “there, in that place”
32	ثم <b>tumma</b> “then, thereupon, furthermore, moreover; and again”		همچنين <b>hamčunîn</b> “in this manner, thus, in like manner”	بندق بويلا <b>bundaq, böyle</b> “thus, like this,” “in this way”	تين <b>tein</b> “like this, in this way”
33	كذا <b>ka-dâ</b> “so, thus, that way”	↑	همچنان <b>hamčunân</b> “in that manner, in the same manner”	اندق ايلا <b>andaq, öyle</b> “this way,” “that way”	ايين <b>eyîn</b> “like this, in this way”

<sup>1</sup> Perhaps *anda* “there.”

- |    |  |   |   |  |  |
|----|--|---|---|--|--|
| 34 | كذلك<br><b>ka-dâlika</b><br>“likewise”                         | ↑ | جند<br><b>čand</b><br>“how much? how<br>many? how long?”                | نجا قچ<br><b>*neje,<sup>1</sup> qač</b><br>“how many?,<br>how much?”         | كدون<br><b>kedüi</b><br>“how much?<br>how many?” |
| 35 | كم<br><b>kam</b><br>“how much? how<br>many?”                   | ↑ | شد<br><b>*šud</b><br>“it was”   | بلدي<br><b>boldı</b><br>“it was,<br>became”                                  | بولي<br><b>bolai</b><br>“it is”                  |
| 36 | حسب<br><b>hasb</b><br>“reckoning,<br>computing” <sup>2</sup>   | ↑ | جگونه<br><b>*čigûna</b><br>“how? of what<br>kind?, in what<br>manner?”  | نچک<br><b>nečik</b><br>“how?”  | يامر<br><b>yamar</b><br>“how? of what<br>kind?”  |
| 37 | كيف<br><b>kaifa</b><br>“how?”                                  | ↑ | كي<br><b>kai</b><br>“when? in what<br>manner?”                          | قچن<br><b>*qačan</b><br>“when”   | كلي<br><b>keli</b><br>“when?”                    |
| 38 | متى<br><b>matâ</b><br>“when?”                                  | ↑ | کدام کدام<br><b>kudâm, kudâm</b><br>“which? whoso-<br>ever; who? what?” | قى و قیغ<br><b>qay wa *qayığ ali</b><br>“which” and<br>“which?” <sup>3</sup> | الي<br>“which? which<br>one? what?”              |
| 39 | اي<br><b>ayy</b><br>“which? what?<br>whoever, who-<br>soever?” |   | كي<br><b>kî</b><br>“who?, what?<br>which?”                              | کم<br><b>kim</b><br>“who?”   | کان<br><b>ken</b><br>“who?”                      |

<sup>1</sup> Or *nije, neče*.

<sup>2</sup> Clearly a topic heading. May also be read as *hasab* “measure, extent, degree, quantity.”

<sup>3</sup> Clauson, *ED*, 632-3.



40	من الا منه سعتها <b>man ilâ manhu</b> <b>sa<sup>c</sup>ahâ<sup>1</sup></b> “who ? Except <i>manhu</i> is like it”	جه <b>či</b> “who? what? which?”	نا <b>ne</b> “what?”	*يان <b>yan</b> “what?”
41	ما الا سعتها مه <b>mâ ilâ</b> <b>sa<sup>c</sup>ahâ mahu</b> “what ? Except <i>mahu</i> is like it”	كجا كو <b>kujâ, kû</b> “where? where?”	قاني <b>qanı</b> “where”	قانا <b>qâna</b> “where”
42	اين <b>aina</b> ↑ “where?”	بیش <b>pîš</b> “before; in front”	اونك <b>öng</b> “in front, before”	ادما وارا دا ائعد منه
43	قدام <b>quddâma</b> ↑ “in front of”	بس و كر رردن <b>pas wa ?</b> ? “after, behind”	سنگ <b>song</b> “after, behind”	قوينا <b>qoina</b> “after, behind”
44	تحت <b>taḥta</b> “under; below, beneath”	زیر <b>zîr</b> “under, below, beneath”	اشغالط <b>ašaga, alṭ</b> “under, below”	دورا <b>dôra</b> “under, below”
45	فوق <b>fauqa</b> “above, over; on, on top of”	بالا <b>bâlâ</b> “above, upwards”	يقردا <b>yuqarda</b> “above, upwards”	ديرا <b>dêre</b> “above, over”

<sup>1</sup> Yemeni colloquial usage *sa<sup>c</sup>a* “like, as” (Varisco).

205—*Entries running around border of text*

	ARABIC	PERSIAN	TURKIC	MONGOL
A	يمين <b>yamîn</b> “right side, right hand”	راست <b>râst</b> “right”	ساغ <b>sag</b> “right”	بران قار <b>baranqar</b> “right”
B	شمال <b>šamâl</b> “left” <sup>1</sup>	چپ <b>čap</b>	صول <b>şol</b>	حاون غار <b>jeün ġar</b>
C	حذا وازاء ومقابل <b>hiḏâ wa izâ’a wa muqâbil</b> “opposite” and “face to face with, and opposite to”	برابر <b>barâbar</b>  “opposite, over, against”	قرشو <b>qarşu</b>  “facing, opposite”	اسرکو <b>esergü</b>  “opposite, contrary, against”
D	وسط و بين <b>waṣṭ wa baina</b> “middle, center, heart, milieu” and “between, among, amidst”	ميانه و ميان <b>miyâna wa miyân</b>	اورطا <b>orṭa</b>	تئدو <sup>2</sup> ? ?

<sup>1</sup> Lit. “North,” but often used to indicate “left” (Varisco).

<sup>2</sup> Perhaps دنده *dunda* “middle, center” or تېده *töbdü*, cf. *töb* “center, middle, central.”

205—*side and top of page*

	ARABIC	PERSIAN	TURKIC	MONGOL
E	غباوة و احمق <b>gabâwa wa aḥmaq</b> “foolishness” and “stupid”	دريغ <b>darîg</b>  “stupid, foolish”	اسيس <b>essiz</b>  “without intelligence” <sup>1</sup>	قئران ?  ?
F	ARABIC الذي وما يعتاهما <b>allâdî wa mâ ya<sup>c</sup>nâhumâ</b> “which” and “what concerns the two” ?	PERSIAN انج <b>anč (i)</b>  “that which”	TURKIC كم <b>kim</b>  “who”	MONGOL كان <b>ken</b>  “who”

<sup>1</sup> See also *us-siz* above, Sevortjan, I, 306.

	ARABIC	PERSIAN	TURKIC	MONGOL
<i>Columns on right side of page</i> <i>206–col.A</i>				
1	داخل و باطن وجوا <b>dâḥil wa bâṭin</b> <b>wa juwwâ</b> <sup>1</sup> “inner, inward” “inner, interior, inmost,” “in it, within, inside”	اندرون <b>andarûn</b> “within, inside”	ايچ <b>ič</b> “interior, or inside (of something)”	ططنا توطار <b>ṭoṭuna toṭar</b> “inner, inside, within” “within, in among” <sup>2</sup>
2	جرا ومن جرا <b>jarâ wa min</b> <b>jarâ</b> “because” and “because of”	از بهر <b>az bahr(-i)</b> “because of”	جن اوجن <b>čün, üčün</b> “because of, for the sake of”	تولاده <b>tulada</b> “for, for the sake of, in consequence of, because”

*206–col.B*

1	سمعا وطاعا هيت هيا <b>sama°an</b> <b>wa ṭâ°an</b> <b>haita, hayyâ</b> “hearing” and “obeying” <sup>3</sup> “come hither ! hey, come on !” <sup>4</sup>	هالا <b>hâlâ</b> “hola ! bravo! well-done ! come along !”	به <b>be</b> “hey you !”	حشه <b>*čiše</b> “hey you !”
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<sup>1</sup> Or *jawwan* “inside, within.”<sup>2</sup> Cf. *dotura*.<sup>3</sup> “To hear is to obey !” (?)<sup>4</sup> Steingass, 1519 (*hayâ*), 1520 (*haita*).

2	ومعنا هما اسرع <b>wa man‘â humâ usru<sup>c</sup></b> “and the meaning of the two of them is hurry up !”	زه <b>zih ?<sup>1</sup></b> “quickly !”	تزله* <b>tezle</b> “hurry ! <sup>2</sup> at once !	*قردول <b>qurdul</b> “speed up ! hurry up !” <sup>3</sup>
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## 206—col.C

1	غير <b>gair</b> “other than, different from”	حز <b>juz</b> “besides, except, other”	اوزكا <b>özge</b> “other, other than”	بشي <b>biši</b> “other than”
2	عند ولدن النظر فبيان <b>‘inda wa ladun al-naẓar fa-bayân</b> “at, near, by, with” and “in sight and clear”	بیش <b>pîš</b> “before, in front of”	قت <b>qat</b> “by the side of” <sup>4</sup>	ترکدا <b>*terig(ü)de (?)</b> “at the head of (?)”

## 206—col.D

1	دون <b>dûna</b> “without”	بی <b>bî</b>	سيز <b>siz</b>	اوکی <b>ügei</b>
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<sup>1</sup> Perhaps for زد < زود *zûd* “quick, quickly, at once” (*zûd budan* “to be quick”).

<sup>2</sup> Osm. *tezle*- “bir şeyi çabuklaştırmak,” see *Türkçe Sözlük*, II, 1468.

<sup>3</sup> Cf. Mong. *qurdula*- “to speed up, expedite, hasten, hurry” (Lessing, 989).

<sup>4</sup> Clauson, *ED*, 593 (an Oğuz usage).

*Takmilat al-Tarâjim - "Supplement to the Translations"*

## 211-col.A

ARABIC	PERSIAN	TURKIC
1. <b>الابقع</b> <b>al-abqa'</b> "spotted" (bird) <sup>2</sup>	<b>کلاغ بیشه</b> <b>kalâg-pîša</b> "a jack daw"	<b>الا قرغا</b> <b>ala qarg'a</b> <sup>1</sup>
2. <b>البلدي</b> <b>âl-baladî</b> "native, compatriot, countryman"	<b>همشهری</b> <b>hamšahrî</b>	<b>يیرداش</b> <b>yirdaš</b>
3. <b>الحائط</b> <b>al-hâ'it</b> "wall"	<b>دیوار</b> <b>dîvâr</b>	<b>مثله و تلوار</b> <b>miṭluhû wa tîlwar</b> "like it and <i>tîlwar</i> "
4. <b>شجر الدلب</b> <b>šajar al-dulb</b> "plane tree" <sup>3</sup>	<b>چنار</b> <b>čanâr</b>	<b>مثله چنار</b> <b>miṭluhû činar</b> "like it <i>činar</i> "
5. <b>السلق</b> <b>al-salq</b> "a variety of chard"	<b>جغندر</b> <b>čugundur</b> "rape, beet" <sup>5</sup>	<b>جوکندر</b> <b>čögündür</b> <sup>4</sup>
6. <b>الخطمي</b> <b>âl-hiṭmî</b> "marsh mallow, white mallow"	<b>خیرو</b> <b>hîrû</b> "ox-eye, mallow-flower"	<b>خیرو</b> <b>hîrû</b>

<sup>1</sup> Lit. "spotted crow." Cf. Osm. *alaja qarg'a* "rook."<sup>2</sup> Lane (1863), 235 "black and white applied to a crow-like bird;" Mevlût Sarı, 118: بقع : kuş alaca olmak," الابقع "alacalı, serap," الباقع "sırtlan, alaca karga."<sup>3</sup> See ms. p. 202A23.<sup>4</sup> Or *čükiündür*.<sup>5</sup> Or *čuqundur* "beet root."

7	التبن <b>al-tibn</b> “straw”	كاه <b>kâh</b>	سامان <b>saman</b>
8	الذي من الفرش <b>allâdî min al-farš</b> “that which is a a mat or carpet”	زِيلُو <b>zîlû</b> <sup>1</sup> “a kind of woolen blanket worn by the poor” <sup>3</sup>	قالي <b>qalı</b> “a costly kind of carpet” <sup>2</sup>
9	المغزل <b>al-miğzal</b> “spindle”	دُوك <b>dûk</b>	بيك <b>yik</b> <sup>4</sup>
10	الجنة نبيذ الشعير <b>al-ji°a</b> <b>nabîd al-ša°îr</b> “beer” “barley-beer”	نبيذ جو <b>nabîd-i jau</b> “beer, ale, malt liquor”	صُرْمًا <b>şorma</b> “wine, beer” <sup>5</sup>
11	الطبيب <b>al-ṭabîb</b> “physician, doctor”	بزشك وبجشك <b>bizişk wa bijişk</b>	اوطجي <b>oṭajı</b>
12	الزيادة <b>al-ziyâda</b> “increase, incre- ment, surplus”	افزون <b>afzûn</b> “more, greater, more ample”	ارتقْلوق <b>artuqluq</b> “abundance, excess” <sup>6</sup>

<sup>1</sup> Or *zailû*.

<sup>2</sup> Cf. Houtsma, *TAG*, Arab. 8/trans. 86, notes this form as “Türkmen.” It is translated as *al-basât* “carpet.” See also the *Codex Cuman./Grønbech*, 191 : *qalı/ğalı* “grosser Teppich” which Grønbech considers a Pers. borrowing. Steingass, 949, however, views the word as Turkic.

<sup>3</sup> Cf. *zîlûča* “a small woolen garment or carpet.”

<sup>4</sup> Or *yig*, Clauson, *ED*, 99.

<sup>5</sup> Clauson, *ED*, 852.

<sup>6</sup> Clauson, *ED*, 211.

## 211-col.B

1	الخفاش <b>al-ḥuffâš</b> “bat”	پره وشبرک [***] <b>? para wa šaprak</b> ? “bat” and “bat”	یرسا <sup>1</sup> <b>yarasa</b> “bat”
2	بكرة غدي <b>bukra, ġudan</b> “early morning, early morning”	بامداد <b>bâmdâd</b> “in the morning at the break of day”	تنلا <sup>3</sup> <b>tanla</b> <sup>3</sup> “dawn” <sup>4</sup>
3	الحفن <b>al-jiṣṣ</b> “gypsum, Plaster of Paris”	کج <b>kaj</b> “plaster of Paris”	کرج <b>kireç</b> “lime, chalk”
4	اللوز <b>al-lauz</b> “almond”	بادام <b>bâdâm</b>	باتام <b>batam</b> *
5	الکراث <b>al-karrât</b> <sup>5</sup> “leek”	گندنا <b>gandanâ</b> “a leek, chives”	کمران <b>kömüren</b> “a liliaceous plant, the bulbs of which are eaten” <sup>6</sup>

<sup>1</sup> Found in both Middle Qıpçaq and Oğuz, surviving today only in the latter (Osm. and Azeri, see Clauson, *ED*, 972-973).

<sup>2</sup> Cf. also *bukratan* “early in the morning.”

<sup>3</sup> Ms. has *تن بلا* perhaps *tan bile* “with the dawn/morning.”

<sup>4</sup> Cf. *tangla* etc. Clauson, *ED*, 510.

<sup>5</sup> *Or al-kurrât*.

<sup>6</sup> Redhouse, 1529 (*kümran*, *gümran*, *gümüran*). See *Türkçe Sözlük*, II, 909, *kömüren* : “sarımsağa benzer bir yaban otu, yaban sarımsağı.”



6	الخرنوب <b>al-ḥarnûb<sup>1</sup></b> “carob, carob bean, St. John’s bread”	حبور خنجك <b>ḥabûr<sup>2</sup></b> <b>ḥinjak</b> “a sort of plant,” “an esculent berry from the tree <i>wan</i> ”	كجي موينزي* <b>keči moynuzi<sup>3</sup></b> “carob bean” (lit goat’s horn”)
7	الفرحان <b>al-farḥân</b> “merry, gay, cheerful, joyful glad”	شادمان <b>šâdmân</b> “cheerful, joyful, pleased”	سونكان <b>sevingen</b>
8	المكنسة <b>al-miknasa</b> “broom”	جاروب <b>jârûb</b>	سبوركه <b>süpürge</b>
9	القلية <b>al-qaliyya</b> “fried, roasted”	بريان وفلية <b>biriyân</b> <b>wa qalîyat</b> “roasted” and “anything roasted”	قزрмаق <b>qızarmaq</b>
10	العمامة <b>al-‘imâma</b> “turban”	دستار <b>dastâr</b>	دلبنده <b>dülbend</b>
11	الخاتمة <b>al-ḥâtima</b> “end, close, conclusion”	سرانجام <b>sar -anjâm</b>	سون <b>son</b>

<sup>1</sup> Marginal note indicated, but unclear.

<sup>2</sup> Cf. خابور *ḥâbûr* “a sort of plant” (Steingass, 436).

<sup>3</sup> Ms. may also be read as كجي مونزي *keči münüzi*. Cf. Redhouse, 1529, *keči boynuzu* “the carob bean.” Cf. also the *at-Tuḥfa*/Atalay, 27 (f.14a = 14b) *iške münüzi*.

12	النقص* <b>al-naqş</b>  “decrease, diminution, deficit, loss, lack”	كمي <b>kamî</b>  “smallness, deficiency, poverty”	اكسكليك واكسوك* <b>eksiklik</b> <b>wa eksük</b> “deficiency” and “deficient”
13	معا <b>maʿan</b> “together, at the same time”	باهم <b>bâham</b> “together, along with”	يلا <b>yile</b> <sup>1</sup> “together with”
211-col.C			
1	الجنب <b>al-janb</b> “side”	بھلو <b>pahlû</b>	يان <b>yan</b>
2	الزنبور <b>al-zunbûr</b> “wasp, hornet, bee” <sup>2</sup>	فئح ? ?	قزل عاري <b>qızıl ʿarî</b> “red bee”
3	العيد <b>al-ʿid</b> “feast, festival, holiday”	جشن <b>jašn</b>	بیرام <b>bayram</b>
4	الشراع <b>al-širâʿ</b> “sail, tent”	صا یوان <b>şâyavân</b> “a shade”	کلیکه <b>*kölige</b> “shade”

<sup>1</sup> More commonly *ile*, or *bile* *< birle* “together with.”

<sup>2</sup> Dozy, I, 605, “guepe, abeille.”

5	اليقطين <b>al-yaqtîn</b> “a variety of squash”	كَدُوْ <b>kadû</b> “a gourd”	قَبَاق <b>qabaq</b> “gourd, pump- kin, marrow” <sup>1</sup>
6	الفوة <b>al-fuwwa</b> “roots of dyer’s madder”	زَرِير* <b>zarîr</b> “a yellow-dying wood”	بويه <b>boya</b> “dye”
7	الحسك <b>al-ḥasak</b> “thorns, spines, name of several prickly herbs”	كَبْرَك <b>kabarak</b> “name of a thorny plant”	تمور تكان <b>temür tiken</b> “the plant caltrop” <sup>2</sup>
8	النجس الخبث <b>al-najis</b> <b>al-ḥabîṭ</b> “impure” “bad, evil”	نَابَكْ <b>nâpak</b> <sup>3</sup>	ارى سيز <b>arısız</b>
9	المخلاة <b>al-miḥlâh</b> “nosebag”	طوربا* <b>*ṭûrbâ</b> <sup>4</sup>	طبرا <b>ṭopra</b> <sup>5</sup>

<sup>1</sup> Clauson, *ED*, 582; Redhouse, 1431 “a pumpkin, a gourd , a squash or vegetable marrow.”

<sup>2</sup> Redhouse, 620, “the plant caltrop,” cf. Osm. *demir diken*, “caltrop”

<sup>3</sup> Cf. Pers. *nâpâk*.

<sup>4</sup> Ms. has طوربا, See Turkic entry.

<sup>5</sup> Or *ṭobra*. Noted in Middle Qıpçaq in this form, cf. *Ettuhfet*/Atalay, 65/33b and the *Codex Cumanicus*/Grønbech, 249, but also found as *torba*, (see Toparlı, *Kıpçak Türkçese Sözl.*, 210), cf. also Osm. *torba*.

- |    |   |   |  |
|----|---|---|--|
| 10 | الدبس<br><b>al-dibs</b><br>“syrup, molasses,<br>treacle, esp. of<br>grapes”                             | دوشاب<br><b>dûšâb</b><br>“syrup of grapes<br>or dates, anything<br>upon which milk<br>is poured, milch” | بکماز*<br><b>bekmez</b><br>“syrup of<br>fruit juice” <sup>1</sup>        |
| 11 | القد<br><b>al-qidd</b><br>“a strip of leather,<br>strap, thong”   | *تسما<br><b>*tasmâ</b><br>“a thong of undressed<br>leather” <sup>3</sup>                                | کمرین <sup>2</sup>   |
| 12 | القطعة<br><b>al-qata‘a</b><br>“stump”   | یازه<br><b>yâz(a) ?</b><br>?  | کتک<br><b>kütük</b><br>“tree stump”                                      |
| 13 | و خشب [***]<br>و [***]<br>?<br><b>wa ḥašab</b><br><b>wa</b><br>? and<br>“wood, lumber,<br>timber” and ? | جوب<br><b>čûb</b><br><br>“wood”   | جلك<br><b>çelik</b><br><br>“short piece of<br>tapered wood” <sup>4</sup> |

## 211-col.D

- |   |  |                   |                     |
|---|--|-------------------|---------------------|
| 1 | القیح<br><b>al-qaiḥ</b><br>“pus, matter” | ریم<br><b>rîm</b> | یرن<br><b>yirin</b> |
|---|--|-------------------|---------------------|

<sup>1</sup> Clauson, *ED*, 327, Osm. *pekmez*, see Redhouse, 378 “boiled grape juice, used as treacle.”

<sup>2</sup> Perhaps کمرین.

<sup>3</sup> Cf. Pers. *tasma*.

<sup>4</sup> Cf. also Toparlı, *Kıpçak Türkçesi Sözl.*, 57 “çocukların oynadıkları çelik çomak.”

2	الحوصلة <b>al-ḥauṣala</b> “crawl (of a bird), bladder”	*ابدان مرغ <b>*abdân-i murğ</b> “bladder of a bird”	قرساق <b>qursaq</b> “crawl, bladder”
3	الاصطبل <b>al-iṣṭabl</b> “stable”	بايكاه <b>pâygâh</b>	اخور <b>aḥur</b> <sup>1</sup>
4	شجر التوت <b>šajar al-tût</b> “mulberry tree”	درخت توت <b>daraht-i tût</b>	توت اغاجي* <b>tuṭ *ağacı</b>
5	الجزر <b>al-jazar</b> “carrot”	زردك <b>zardak</b>	كشور <b>kešür</b> <sup>3</sup>
6	الصبر <b>al-ṣabir</b> “aloe”	*والوا <b>wa alvâ</b> and “aloe”	الوَا <b>alwâ</b> (Pers.)
7	الصعتر <b>al-ša‘tar</b> “wild thyme”	أويشن <b>âvšîn</b> “wild marjoram, origan”	ككك اوت <b>kekik ot</b> “garden thyme”
8	المحلة <b>al-mukḥula</b> “a box in which collyrium or sul- phuret of antimony is kept”	سرمه دان <b>surma-dân</b> “a box in which <i>surma</i> <sup>4</sup> is kept”	سرمه لينغ <b>surmalıg</b>

<sup>1</sup> Clauson, *ED*, 89 *aqur*, cf. Osm. *ahîr*.

<sup>2</sup> Ms. has احامى for اغاجى.

<sup>3</sup> Or *kešwer*, *gešür*.

<sup>4</sup> Steingass, 678 “a collyrium, with which the eye-brows and lashes are tinged, antimony.”

- |   |   |   |
|---|---|---|
| 9 الكرة<br><b>al-kura</b><br>“globe, sphere<br>ball”  | كوي<br><b>gûy</b><br>“a ball”   | طوب<br><b>top</b><br>“ball” <sup>1</sup>                    |
| 10 البتع شراب<br>العسل<br><b>al-bit<sup>٤</sup>, šarâb</b><br><b>al-‘asal</b><br>“mead, honey wine” | شراب<br>انكين<br><b>šarâb-i</b><br><b>angubîn</b><br>“honey wine”                   | بال سيرا<br><br><b>bal sira<sup>2</sup></b><br>“honey beer” |
| 11 الدراهم<br><b>al-dirâhim</b><br>“dirhems”  | سيم<br><b>sîm</b><br>“silver”   | اقجا يرمق<br><b>aqča yarmaq</b><br>“money” <sup>3</sup>     |
| 12 القدر<br><b>al-qidr</b><br>“size, dimension,<br>measure, worth,<br>value”                        | انداز <sup>4</sup><br><b>andâz</b><br>“a measure, a certain<br>quantity, valuation” | الي جمالي <sup>5</sup><br>?<br>?                            |
| 13 قبل<br><b>qabla</b><br>“previously,<br>formerly, earlier,<br>before, prior to”                   | بيش<br><b>pîš</b><br>“before, in front of”  | انكروبرون<br><b>*angar<sup>6</sup> wa burun</b>             |

<sup>1</sup> Clauson, *ED*, 434.

<sup>2</sup> Cf. Kazan Tat. Kazakh, Siberian Turk. *sira* “beer” (Radloff, IV/1, 637).

<sup>3</sup> See ms. p.195A14.

<sup>4</sup> Perhaps اندازه “an ell, a yard, measure, quality, dimension, proportion”

<sup>5</sup> Perhaps a corruption of الجمك *ölçmek* “measure” ?

<sup>6</sup> Perhaps *önger*.

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## INDICES

Numbers refer to the manuscript pages, columns and lines. I have not included all the forms of the conjugation of the verb “to do” on ms. p. 188A1-B8. M = marginal and border entries. In instances where there may be confusion, adj. = adjective, n = noun, v = verb.

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## FACSIMILES



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Handwritten marginal notes in Arabic script, likely commentary or additional text related to the main manuscript.

Main body of handwritten text in Arabic script, organized into columns. The text appears to be a religious or philosophical treatise, possibly a commentary on a specific text.

انکس خدایاوه' تاللم لیسوکه دینه سلهه سنجاک سئک' رواج ررئ' رطایا ربه مورئ' سوسلف مورئ' الحمد لله کسا

نصفه  
بسمه

المدة  
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المحررة في سنة ١٢٠٠  
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لما هم سسها كما قديما لهند به انا ليمهم جوبنا هـ ا فلكنا سورهم

معالي	فارسي	معالي	فارسي	معالي	فارسي	معالي	فارسي
لاو منار	خشمه	الينوع	دولان	بيدر	هف	سعه	سودي
ناور	كوك	عركد	العدبر	نامان	كن	هست	سودي
دوق	قنوه	حجاة	البر	بينور	ظفر	سعه	ناماوب
موراب	اورارده	زود	الحاردي	هزبان	اون	ده	عشن
هويك	منه	بجنان	الحله	فورس	مكري	بشت	عريف
مزيان	اكروان	اتيلك	رجالما	توحس	ادون	بني	بلمو
مخدر	بير	زمن	للارض	دوجس	فون	جهل	اربع
دالكي	سزور	زور	وجها	ماين	ايل	نجاه	حمون
كبريت	ساناوي	ريشالو	القاع	جيران	النس	شفت	سور
اوله	ناع	ككوه	المجد	حرا	نمس	هفتاد	موسو
العوب	كخالع	كوكوه	الحاليعر	مانان	كشاد	هشاد	مانون
اونيك	نبا	بشتمه	النز	مران	مصار	نود	مسوب
هلعو	ساحو	توده	الرائه	حاوون	بور	ضد	مانه
سور	ميرل	ويشاك	الكان	العالي	معالي	مناكي	هزار
دنان	سرعش	كزونا	العقبه	هوان	سراي	نورسك	ضوهران
بوفاف	فرو	نشق	المكاتب	نشق	نميرين	نيسم	مانه
سيراو	تيراق	خاك	الزباب	قودان	ايلم	دوم	الواحد
قان	قشم	زيلي	الزبل	قودار	انكم	دوم	اثنائي
بوشوب	توزه	كوزه	العهاز	يكاجه	سبر	نكاركان	الحاد
اكوس	امل	ولاشها	البلدان	هوانجه	اوران	دهكاه	كاه
كلاخس	بالو	بالو	بالو	بالو	بالو	بالو	بالو
فليمهاه	كسوف	دزوازه	بالو	بالو	بالو	بالو	بالو
فرفار	حصار	خضار	القلعه	لمر	الدا	سرفولج	يكخز
كولكاني	مازوا	مازوا	السور	مكمن	سراين	يكمن	منا
مارعو	بولون	الحكم	دارالحكم	يكعار	سرعار	نغار	عزازه
عزاللي	ابو	خانه	البنت	يكاجا	سربوك	يكخز	كاه
اوحا	مازار	بازانها	النوف	اوسور	سو	اب	الما
كروا	كوكوس	سركاه	القطب	ساول	ار	جوي	النهر
فانغوا	كوكوس	سركاه	المنزل	احوه	امارلر	نوي	الهللار

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معال فارسی معالی فارسی معانی فارسی

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در حدیث سید الشهدا علیه السلام در بیان صفات اهل بیت علیهم السلام

بنوع ما عنده فان صحابتهما الانسان شر ما به فيه او نقصان فكميله تفصل  
 فارسی معالی فارسی معالی فارسی معالی  
 الله خدای سحر تنگری السلاجی سلاح داز کیشی مورج المذن کوش قولای حکس  
 الاموالام فتمتته مار مسکوه الشافی کاشانه امان معی امارجی الصالح شواج قولای بوز  
 الرسول فرشتاده باواج ایلچی السراج شراذاز امارجی امدادی القفال سرهین ماراشی تحکه  
 الملك و مولی الله مرشعه ایلچی التجار زبازان مارلکان کلامی الخاوی خکلو بغور قولای  
 السطاد دبو دوبریل ماروی راجع الخلد کلهک معی ادوجی الرقبه کزکین بون کونج  
 السما آسمان کونک امانه الواج دربان معوی اوداجی مارلکد سوزقانه اکیلر ایام  
 الشمس اشهاب کن کونک مظهر راسه حراصا حتر سحر الکف شانه عرب ذاکو  
 القمر والشهر ماه اقی ماران الرعینه قلازده ملازکع اسانون الابط یعلل دلق سوز  
 الهلال ماه قوی سکر سارک السراج سن کشی هرکشی البید دمت ایل قار  
 المبرد ماه شمس بولوی سوسه الرجل منز ازه ایزه الیدانی دشت ساج الیک ماروای  
 کونک الصبح شاد زو ولسی دورس المراه زن انچه ایله الدلیشر دشت سولای حورقده  
 البزق دزخ خور الدرم حریر العامه نالا نوبی نینا الغصه باروای ملک خاروای  
 الریح باد ییل فالعوره الراس سنز مایش برلور المرتز آریج رسال نقا  
 الغمام ابر تلط ک وسطه منار ماسوای هورک معمل الد بتوزد بعشر اویا  
 الغیت باران بعمور اولان الشجر موی معج هوشن راحه اله لودت اباع هلافا  
 النجم برف فار وی الناصیه مریکنا نورخال کاکول الاصاب انکس رمس قرون  
 البزق بکر لولوی حاسو الخینه سلی الین مصلای الاضام انکس مارش مردادون  
 البوک دمه بوی صندور الخاج اوزک داش هشتقه السابیه انکس مارش مردادون  
 النذر شم حدیس راوای الهذب منز کیریک سوزن الوصلی انکس مارش مردادون  
 الخلد تلخ بوز سردور الناص حشم کوز سوزن البزق طرور کونک قرون  
 السیل سلاب سید ولسی الوجه زوی بور بیهور الطفر ناخر تراف صوب  
 الزلزله لرزاه ولسی اوسر الخوجه زخ معاق ازوزن الصدر سینه کونک ایلور  
 الظل سایه کولکد محرک الخینه زش کونک سفد البزق سکن دروز کهل  
 الصو زوشانی اوزن سوزن السارد بوزن سنج سوسو البزق سکن دروز کهل  
 الظلمه تاریکی دراهو ککار اللف ایشی سوزن قنبر الشز ناو کونک کوسو  
 الملك بادشاه بونک السفه لعل ایزه هورل ماحرلها بشتنای کیدایک دریل  
 الابر میریک فان الفم دهان اعتر امان فالاساد دک کولویک دران  
 امیرالد شجه بعلو موس الفزین دیکان بس شوزن الکبد جکر باعیر هیلیم  
 السد خاروای خاروای داروای اللسان زبان نل کلای المراه زهزه اوت سونو  
 امیرالله قزمان باسا قاتوه الخلد کام مایکی معالی الطمار خیر بالاق ولور  
 کتابه مال رلیع حاک الذم رخوان انحال ایزوزن الرمد شمر اوزن اوسمی



واری عزی روی واری واری واری

فالحورك المعوج اوت ارختو سكر هشت مانيه سكال بركتور الا بنين الارض

تیرر الشاب طاش ذیکا اوب جده عسو حمار دویارش دالو دینونه المحنو

مقدمہ الہکاتر طاسمی دودکا اورائی دوازده اسعمر سہیل اسرور ارطغر بارسیند الدلاشہ

زہ: الونیر طاسووت دیکھنا اور دودھ کھاؤ، اربوعہ روزاک اکسیر دعو، راسہ الناسق

سید ابوبکرؓ جاسم اور الی نانودہ سیم الکلم ایوس قراقرز کرکس السنو

مثلاً المثلث طاسم و دیکھتہ اور شکم صعدۃ باعشر ہاب اور سر دعو مرغ خانہ الحاج

حاجه الابر كنان الكرمي سست عشر خعول سرورنا سلك محسند الصفوي

١. اللسان سديد وقح محمد السور مات سارت قاز نط البط

در باب اسیر کردن و اسیر شدن

كَلْعُ الغَرَامِ

لَعَامُ الْهَامِ الْمُسَوِّمِ الْيَمِينِ  
نُفَاةُ الْيَمِينِ الْيَمِينِ الْيَمِينِ

مسلمه المصطفى اولسون دناوينا اى دوركده پييس كاسوردا عروق تسكنان و الفظا

کشتن در راه سرافراز و پشاور از رویه و

عجفوا الرسم فيهرز انداكيا البرور سيميه سمايه الورد

نایب الشیخ اور مرید او خالیا سنا پور ہنصلہ غلامانہ سورج پور

مئة المئتين هزار بيديا نه هزار الف وس المئتين

مدد احتیاجی مرکز سید سلطان آباد

*Journal of Management Studies*, 19(6), 709-728.

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اسماء بلغة المحسنه الصريحه دون الريح وافات ادا اوله موشوشه

فارسی رومی فارسی رومی فارسی رومی

الفار	موش	نجان	مکون	مکون	الحداد	اشار	بولاد	داستر	ماهور	التاش	بشار
البعض	بسته	حسن	کون	متصح	الحل	رشته	رب	سکار	بران	سروش	شله
الشعر	شور	خلو	دغالب	کامبري	الغالب	اشکال	کش	مکون	سکل	الغیس	پوش
المسب	حیک	اق	سدرن	حرماک	الوند	ربنخ	فارق	بالوکن	سسر	که	اشنان
الادم	سياه	قرا	ماهور	شيف	البد	مدرس	بونا	اژماس	ماروس	بلکه	بدنه
الاصدا	سرخجام	بعد	هامو	کوک	المفرغه	بارانه	تیمی	تینسا	داحدال	لخارید	نورین
الروان	رهوار	نورقه	کاذن	شهرک	الاستفا	درفش	ییم	شعلی	هرو	دبله	دالک
البلق	اللق	الا	فیلز	خید	الرش	سبر	فلان	سکار	اسر	مه	هو
الطای	سامحه	طای	الموون	دروج	الربع	زره	بارق	راحد	ساسک	طوقه	معل
السيف	شمبر	ولیع	سانس	قور	المغود	بالفک	س	ردون	سولید	رنقه	کمان
الشم	بتر	اق	سیبا	سد	الحاک	عباد	مرکن	اروتون	اسراک	السزاول	ازاره
العوس	کات	یا	دکشار	امع	الشطیحه	مظفر	سولق	اسلورلا	حداد	النکه	اژارید
الخجه	نیزان	کیس	کروز	مدام	الحجاب	ههات	نورج	راجرک	مارک	الفنا	مده
الوند	زفکان	کرش	کوزدا	لار	الاص	شعید	ارک	اسروین	سیداک	لحظاق	مله
القده	بتریز	س	مترک	تيف	الاجر	منج	فرل	الشو	کارمیر	دراعه	منله
العمر	سام	قینج	نکارز	مادیک	الاضر	زرد	سابع	کترور	سعب	الاموت	دسه
الدور	حروکی	حاق	برهو	دور	الاسود	سياه	قرا	مایزون	شيف	المقص	تاج
الصل	شیکان	اویر	کنتار	سلاک	الاحر	شبر	باسد	راسینو	ماج	المشط	شانه
المرف	نشانه	راماج	سار	سماک	الاکل	کسور	کوک	مسنو	کاسود	سده	شاکار
الرمح	نیزه	سنگو	کدراک	رونب	الاصفر	سینید	اراک	سوانو	سنداک	الملقه	شجده
السکر	گازد	یحق	ماسر	تناک	احراق	شرح	وکرل	اکشوب	کارمیر	الحف	مورق
الشمج	زین	ایار	سمل	ماید	انوجاک	سياه	ویرا	کامافو	سيف	والصق	سرموه
المشرو	کفک	کفک	کوبینو	ماوراک	اصواع	زردارک	سابع	دروسو	سعب	شرموره	مه
الکاب	کیت	ازتکو	سکال	هیریل	الحبا	تب	ایک	رعوس	نوع	المهات	مه
الحزام	شاک	قلند	رتکل	کاسیت	الصراع	درفش	شاع	کمالونیا	کلم	الدرزیه	ززه
الحام	یکام	اویا	حالاک	لکام	الاعی	نابینا	کسر	الموس	کوز	الاررار	کورک
النقد	بازدم	فتنق	اندلسا	اورک	الاصر	کوز	شعز	لغوس	حولک	الحوس	مله
التموط	فزال	ترکو	ارغایس	کلک	الوجع	لنک	احق	لغورس	کاع	لغورده	مله
الوفی	کمند	ایرق	سسر	حوان	المح	کوز	کری	کری	کوز	الرمج	نبره

اسماء بلغة المحسنه الصريحه دون الريح وافات ادا اوله موشوشه

تفصیل

اليه رحمه الله لما حسنت جداول هذه اللغات وبس الوصل من حل عمره مات

فارسی عربی	فارسی	فارسی	فارسی	فارسی	فارسی
تخلیه الافاقه	مردقانو	کوشیده	العم	کدال	کلافدر
جوت	ارین	سره	لحروب	ماغیل	کاما
جوت	آیین	کچی	الغیر	ایستک	برشید
حزما	اول	برغاله	لحدری	مستاک	عوتا
ول	حوی	نوف	الکشر	موری	دروان
شوما	اوریراس	ترتور	النبش	کری	رستور
دری	لور	لشید	الاشید	فاناک	بائاک
رج	اورس	لشید	الغیر	برشی	مفاعیا
زده	اور	لشید	الغیر	رارسد	حراسیل
فیروز	کیل	لشید	الغیر	مارکیده	مراغیا
کهور	ارسل	لشید	الغیر	بریکلوی	یعق
شفاک	سول	لشید	الغیر	اوسکی	حراسیل
اهک	لاکود	لشید	الغیر	ارساد	اسهر
شماج	حور	لشید	الغیر	نزام	ارسل
کوله	سرس	لشید	الغیر	بعبس	حاکوما
مخوه	مردقانو	لشید	الغیر	بعبس	بیتور
یشکار	ایجن	لشید	الغیر	اربات	سیدر
شاهی	هوان	لشید	الغیر	سی	الوعو
دک	اورس	لشید	الغیر	حورک	فرویدس
ساو	لاستاک	لشید	الغیر	الشب	ایش
نصین	اعیس	لشید	الغیر	ایش	عمدور
کچ	اوزنا	لشید	الغیر	ایش	کمال
مقام	مردقانو	لشید	الغیر	ایش	کمال
شاکر	اورس	لشید	الغیر	ایش	کمال
ایله	لور	لشید	الغیر	ایش	کمال
بسم	اوجل	لشید	الغیر	ایش	کمال
حانوب	لو	لشید	الغیر	ایش	کمال
کدباو	معو	لشید	الغیر	ایش	کمال
کیزک	حاج	لشید	الغیر	ایش	کمال
بند	کادو	لشید	الغیر	ایش	کمال

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العربية الفصحى مختصراً لجداسة المدخل واجبت نكليه بالاسم

دولت ... از ... 3111



الميسرى ٢ لغات البعم وهي الفارسية والتركية والرومية واللاتينية وحصل المصاحف

معال	عربي	رومي	فارسي	رومي	فارسي
مادرو	الحمد	امير	اوسو	كرو	پيش
حدو	كلو	الحمد	افتر	كانو	امزا
شياكو	الحده	كلوج	كفال	نشر	سوز
ناغو	المد	ماز	مليا	سج	موي
حاسو	العقد	حاكاد	مسور	الت	پيشاني
طو	الغد	احك	امان	كخر	خشم
هياغو	الشبد	مدوخ	بورديا	درو	ديزه
مراغو	البر	احسان	امادلا	كرك	موزه
سريغو	الختيار	كوك	كافولا	تو	بيله
نراكو	الولابه	اوند	اوردا	قاس	ابرو
اولغو	الوحد	ابرس	رسون	بور	زوي
سزور	المش	كيت	موي	رن	پيش
فصيح	السلطان	شرونك	سلور	نوق	لب
كوسير	الغله	اكرابك	دور	نيس	بذرات
دور	الجن	لينز	علوس	دز	زمان
بلدر	التاق	ميردام	معاو	ازج	دز
منا	الصاد	كلاب	لعر	انك	زنج
صبرك	عرف	مورك	منا	سفل	دمن
بزرور	الحق	ارمورك	اسون	سفل	في
الاول	الكف	مورفوك	ساس	سفل	مارين
لغ	الشكه	مروك	مسال	نين	سفل
عارو	الحل	نوحك	عورين	نغد	جلو
طرمطاي	الرم	مسر	سودلو	نين	كزين
مريعا	الضيق	اكاخ	مسر	فلاق	كوش
درك	المر	اوش	نومور	اغن	دوش
جمع	ررها	تياك	امولاس	عز	شانه
فان	الحمة	اوغن	راف	اره	نشت
رور	المر	كورنك	سغور	نون	شيتو



المسلمون على رسول الله بمولانا السلطان امير المؤمنين العباس بن علي بن داود

معال	عربی	رومی	فارسی	رومی	فارسی
لوعجوة	سلم	حاف	دما سر	ادب	عینا کج
ایله	طلیح	انشیر	دها فا	کحل	بخران
فلو	لشلی	خلی	سما رک	کوحل	خزل کن
چ	المدر	کرکی	برلانی	قوج	کما کز
ن	الشان	باک	فیلنی	اب	وینده
ا	الابلق	سرحی	سترنی	دوسر	بکزدن
کوز	الاحوک	اسکاس	امشی	ساعل	بندیش
مر	الامبر	اسی	ممشی	انکول	بازا ور
فرد	الاحانه	حورف	سولیش	رافل	نشان
ساوله	دج	کله	مارا	بی	دیک
نزاوه	الفتح	هالطیس	لستی	دینعل	سانای
حلو	محران	ایسی	دارین	بغدر	باز
حلاو	العات	کبیر	استا	طر	ناشت
اهرد	المصن	خریک	وکیلی	فت	پامبر
برسا	علا	الک	سدر	مرسی	استعل
نقطه	العدار	اروی	اسرو	اوغدر	رنا
نقطه	المقود	نازین	مدی	سکی	حم
سا	بعل	الفر	سای	سوداکی	ترکی
منا	السر	اس	اسامی	کبر	درا
مربایع	تتاج	مارکسو	الکری	فورط	لور
کوکلا	اظره	هرای	میری	شامل	شمار
مکوما	الرسه	لکای	حموی	ایزله	لکام
راج	احصه	تابی	سروی	ایزله	رین
سرس	الویش	رای	ساکسی	دبره	بجه
حدر	الشکال	رارو	سالیق	برت	خمان
دیر	لر	رای	یمینی	العد	بفر
دما	الاصنع	بارشی	آغوی	کری	کری
زور	الامامه	العار	دوستان	کره	رط
دراو	الحمدر	حران	ازار	اسلحا	زحما

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